

A DESCRIPTIVE CATALOGUE OF THE ISLAMIC MANUSCRIPTS VOLUME II PART I-URDU THEOLOGY

کثیر الفراید *
No. 37.
KATHIR AL-FAWA'ED.

Substance, paper. Size, 11½ × 7 inches. Pages, 98. Lines, 21 on a page. Language, Urdu
Character, Nasta'liq. Condition, slightly injured. Mode of writing, good. Appearance
old.

Extent, incomplete.

Subject, Theology and Islamic Law.

Author, not known.

A short anonymous treatise on Islamic law and theology, according to the Hanafite school, dealing with four of the five standard duties a Muslim has to fulfil, viz., prayer, fasting, alms and pilgrimage (نماز، روزہ، زکوٰۃ، حج). The Chief authorities mentioned on fol. 49b are : Kanz al-daqa'iq کنزالدقائق، Nūr al-idhāh نور الاضاح، and Fatāwā-i-Ālamgiri فتاویٰ عالمگیری. The copy is slightly defective at the beginning. It appears that a small portion of the introductory preface is missing. The work is written in the Dakhnī prose. No mention of this work is made in anyone of the Catalogues found in this Library. It seems probable that the author belonged to the Carnatic, though there is no mention of his name.

The work is divided into the following five Kitābs :

1. Kitāb ṭahārat مطہارت، on fol. 2a (containing a مقدمہ and seven Bābs), beginning :
مبہارت فاحشہ اوسے کہتے ہیں کہ مرد و زن کا بدن ہر گاہ کا پاکیزہ رکھ کر مٹی الے
2. Kitāb ṣawm صوم، on fol. 9a (containing a مقدمہ and twenty-three Bābs), beginning :
قاصبت اوسے کہتے ہیں کہ جماعت کے واسطے اذان کے طرح سے سو دن کہنا ہی الے
3. Kitāb zakāt زکوٰۃ، on fol. 30b (containing a مقدمہ and eight Bābs), beginning :
نصاب اوس سال کو کہتے ہیں کہ جس پر زکوٰۃ ہوگی مقدار اوسکا جائزوں میں الے
4. Kitāb ḥajj حج، on fol. 35a (containing seven Bābs), beginning :
روزہ اوسے کہتے ہیں کہ ترک کرنا کہانی اور پینے اور جماع کو صبح کی وقت سے الے
5. Kitāb ḥajj حج اسلام، on fol. 38b (containing a مقدمہ and seventeen Bābs and مقدمہ حج اسلام حج فرض کو کہتے ہیں مہیات اوسے کہتے ہیں کہ : (خانہ ۱) beginning :
مکی کے اطراف الے

The Bābs of each Kitāb are sub-divided into a number of Faṣls.

The copy opens abruptly thus : This is evidently a portion of an introductory preface.

The title of the work appears at the end of the Ms. on fol. 496. Headings or 'unwāns' in red ink. Bold and neat hand-writing. Arabic passages in Naskhi character. A few lines at the end of the Ms. are supplied by a different hand. According to a note at the bottom of the Ms. the copy belonged to Sirāj al-Imām Muhammad 'Abd al-Ghani, son of Anwār al-Dowlah A. H. 1287.

The copy is not dated.

Scribe, Ahmed 'Ali Khān, son of Anwar 'Ali Khān Bahadur.

Beginning :

مفصل اسے کہتے ہیں کہ ایمان لانا خدا کے وحدانیت پر اور محمد کے رسالت پر اور فرشتوں پر اور تمام پیغمبروں پر اور تمام کتابوں پر جو پیغمبروں پر نازل ہوئی ہیں اور قیامت پر اور اس بات پر کہ تقدیر نیکی اور بدی کے خدا کے طرف سے ہے اور اوٹھنا جی کر بعد موت کے قیامت میں ہر حق ہی تفصیل ان سب کے عقائد ہی جیسا کہ اس رسالہ میں مجمل بیان ہوا الخ *

End :

اس رسالہ سے نفع عالم بخشے اور پڑھنی والی کو اسکی اور بنانی والی کو اسکی اپنی رحمت عمیم اور فصل عظیم سی مغفرت کری بجاہ حبیبہ و نبیہ سیدنا و مولانا محمد سید الانس والعبان وآلہ واصحابہ ذوالفضل والا حسان سبحان ربك رب العزت عما یصفون وسلام علی المرسلین والحمد لله رب العالمین آمین اور بایمان دنیا سے لجاوی بہوت دعای خیر کرو اللہ تعالیٰ تمکو اجر دیوگا بہلولنگا تمہارا احسان ہوگا *

No. 38. خزائن حسنات *

KHAZĀNAH-I HASANĀT.

Substance, paper. Size, 8½ × 6½ inches. Pages, 158. Lines, 17 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Theology and Religion.

Author, Sayyid Imām al-Dīn 'Alī Dehlevī, Kāmil.

سید اسم الدین علی دہلوی کامل

A treatise on the observance of prayers, with special reference to the general principles of the five daily prayers of the Muslims, by Sayyid Imām al-Dīn 'Alī Kāmil, known as Faqīr al-Hind فقیر الہند. The work was translated into Dakḥani dialect from the Persian original, styled, Miftāḥ al-Salāt مفتاح الصلوة of Shaikh Fatah Muhammad Muhaddith Burhānpūrī. Besides the present work, as is stated in the preface, the author wrote the following books and commentaries :—(1) Kitāb-i Khazānat Allāh styled Tafsīr-i Muḥammadi, کتاب خزائن اللہ عرف تفسیر محمدی (2) Khazānat al-Rasūl, called Fatāwah-i Jahāngīrī خزائن الرسول عرف فتاوی جہانگیری (3) Tarjumah-i fatāwi-i 'Almagīrī ترجمہ فتاوی عالمگیری (4) Sharh-i futūḥ al-Harḥamīn شرح فتوح الحرمین (5) Sharh-i-takmil al-Imān شرح تکمیل الایمان (6) Sharhi-Karīmā etc. etc.

There arises apparently some confusion in ascertaining the exact title of the work. The following verse on fol. 79b, clearly identifies the title as خزانہ حسنات

نہ فقط ہی خزانہ حسنات کی کتاباں ابھی بنانا ہے *

The following passage, appearing on fol. 79a, may also be carefully noted :

اؤر دوستدار ازلی نے خلق اللہ کے اس کتاب کو کہ خزانہ حسنات ترجمہ ہے کتاب مزکور کا واسطی آسانی کے فرزنداں اؤر دلبنداں اؤر تمام صالحاں اؤر گروہ مومنان مطالعہ کر عمل فرماویں *

Here also the work is called "کتاب مذکور" خزانہ حسنات in the above passage refers to Fatah Muhammad's Miftāh al-ṣalāt, مفتاح الصلوة, immediately mentioned above. This name is not certainly the actual title of the present work, as some have misunderstood it. This is merely a translation in Dakḥani of Miftāh al-ṣalāt, as is clearly stated in the preface on fol. 2a :

خواستم کہ ترجمہ مفتاح الصلوة کہ تصنیف حضرت شیخ فتح محمد محدث برہان پوری ادب ارقام نمایم *

As for the following passage appearing on fol. 79a, it may be noticed that it is a mere reproduction of the original into the Dakḥani dialect :

جو کچھ کہ کثیرا لوفوع دیکھا گیا اس پر اکتفا کر مفتاح الصلوة تمام کیا ہندے *

The present copy seems to be rare and valuable. It was transcribed by the author himself. It is illustrated throughout with quotations from the holy Quran, the traditions and the sayings of the traditionists محدثین and the four Imāms ائمہ اربعہ. The Persian original has been repeatedly printed (see Ind. Off. Lib. Catal. Vol. II Part VI.)

Date of transcription, A. H. 1259. Scribe, Sayyid Imām al-Dīn 'Alī.

Beginning of the text on fol. 2a :

جان تو اے مومن تالیک بخت کرے تجھ کو خدای تعالیٰ کہ جاننا فرض کا ہر عاقل اؤر بالغ پر فرض ہے اؤر جاننا واجب کا واجب ہے اؤر جاننا سنت کا سنت ہے اؤر جاننا مستحب کا مستحب ہے حتیٰ کہ فتاویٰ کبیری میں اؤر فتاویٰ ناصری میں اؤر فتاویٰ مسعودی میں مذکور ہے کہ جو کوئی کہ نرضاں اؤر واجباں نماز کے نہیں جانتا ہی نماز اس کی روا نہیں ہے الص *

Beginning :

حمد حق دمیدم ہزار کروں
شکر ہر لحظہ بے شمار کروں *
غافل حمد حق کا بندہ نہیں
مردہ دل اصل میں ہی زندہ نہیں *
حمد سے تازہ زندگانی ہے
محب عیش حاد داہ *

حمد حق ہے پیمبروں کو عزیز
 نور ہے چشم صاحبان تمیز *
 حمد کے باغ کا جو مالی ہے
 جیوں سکندر کے بخت عالی ہے *
 حق کے توحید میں جو شاکي نہیں
 جیوں ملک نور ہیں کہ خاکی نہیں *
 چاہتا ہے اگر جمال خضر
 ورد کر حمد حق مثال خضر *
 فکر روزی میں مت ہو خار و ذلیل
 رزق ہر شبی کا حق ہی آپ کفیل الصغ *
 End :

لشکر جہل و فوج ہیں خبری
 جابجا ملک میں لٹا ہوا ہی *
 نعمت حق یہ واجب از ہر مو
 سجدہ شکر ہی دو گانہ ہی *
 یاد گاری تبری سے اے کامل
 سنہ چند در زمانہ ہی *
 الحمد لله علي ذالك اللهم اغفر لکاتبہ و قاریہ و مصنفہ و اولادہ و اقربایہ و آبایہ
 و اجدادہ و جداتہ و عماتہ و خالاتہ و استادہ و جیرانہ و جمیع المومنین و المومنات آمین
 یارب العالمین تمت تمام ہذا الكتاب بعون الله ملک الوہاب بتاریخ بیت ہفتم
 شہر ذی قعدہ تمام رسید سنہ ۱۲۵۹ ہجری *
 بملک محمد غوث ولد حافظ پیر *

No. 39. * چار کرسی

CHĀR KURSI.

Substance, paper. Size, 8½ × 6 inches. Pages, 81. Lines, 11 on a page. Language, Urdu.
 Character, Nasta'liq. Condition, injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Ahmad Khān Shirānī.

A concise treatise in Dakḥanī verse on Islamic religion and theology, especially on the ceremonies and formal observances of Muslims such as purification, ablution, prayers, invocations, rites and rules of marriage, together with a description of the Prophet's ancestors and the members of his family, based on the Quranic verses and the Prophet's traditions. The author calls himself Ahmad Khān Shirānī

a native of Kolar in the Mysore State. The work was commenced, as the poet himself states at Madanapalli in the Chittoor district and completed in A. H. 1196. The poet flourished during the time of Sultān Haidar 'Alī Khān of Mysore (b A. H. 1125 or 1131, d A. H. 1197).

The following verses selected from the Ms. illustrate the above points and some more details about the poet :

کرسیاں ہوی عہد نواب
 حیدر علی خان کے عمل *
 قصہ مدن پلی منی
 غلام علی شہکی مکاں *
 مسلی ملایا اس سبب
 فرزند محبہ مسلی پڑیں *
 حیدر خان یہ محبہ الدینخان
 مسلی پڑیں عثمان خان *
 تھی یاد مسلی شرع کی
 میں نظم میں دکھنے کیا *
 مسلی زیادہ ہیں ککر
 بھی نا پڑیں مرد عورتاں *
 دیکھ محنتان ای مرد توں
 کرنا ہی محنت نظم کوں *
 بھی سانچہ تہجہ مسلی دسی
 در کھول اوسپر رحمتاں *
 مسلی بیان کرسی کیا
 احمد خان شیرانی غریب *
 یارب کرم کی کر نظر
 تینو مری بہاں اوپر *
 باشندہ میں کولارکا
 کی سال موڑ واکل میں تھا *
 حاجی مکی حیدر ولی
 وہاں دولیاں کی تربتاں *
 چند سال بعد ظاہر ہوی
 حفصہ فتح اللہ شاہ ولی *
 ہی دست چپ چھری سٹی

تاریخ تھی چوتھی صفر
یو چار کرسی پوی تمام *
سے یک ہزار ایک سو نو
اوپر تھی چھی آغاز جاں *

The work was composed, as the poet states in the preface, at the command of the holy Prophet in a dream ; and at its completion the Prophet was highly pleased :

کرسی کے تین اتمام کر
دنیا نبی کے ہست میاں *
مقنی کی او اندر لئے
اپنی مبارک ہست میں *
کوسی کیتیں پڑ دیکھ کر
تعریف کا کرتی بیان *
ہر روز کوئی کرسی پڑی
اوسکون شفاعت میں کروں *
(fol. 3a).

The following are some of the 'Unwāns of the work :

- جناب پیغمبر خدا صلی اللہ علیہ وآلہ وسلم کی کرسیکا بیان یعنی پڑ پانکا * on fol. 3 b.
بیچ بیان صحابہ کبار کے کہتا ہی * on fol. 6 b.
بیچ بیان فرزندان رسول اللہ صلعم کی * on fol. 7 b.
بیچ بیان رحلت رسول اللہ اور خلافت صحابہ کی * on fol. 10 b.
بیان میں وضو کی کہتا ہی * on fol. 15 a.
بنا ہی اسلام کی بیانیہ کہتا ہی * on fol. 21 a.
پانچ وقت کی فرض نماز کی اور روزے کے بیانیہ کہتا ہی * on fol. 23 a.
ذبح کی بیانیہ کہتا ہے * on fol. 34 a.
فرمان نکاح باندنی کے بیان میں * on fol. 35 b.

Verses and the Traditions are in the Naskhi character. 'Unwāns, in red ink.

Date of transcription, A.H. 1254. Scribe, Muhammad Qāsim. Colophon, on fol. 40b :

ہذا نسخہ چار کرسی من تصنیف حضرت احمد خاں شیرانی غفرلہ *
بتاریخ دوازدہم ماہ جمادی الاول روز شنبہ ۱۲۵۴ ھ یکہزار و دو صد
و پنجاہ و چہار ہجری نبوی از دست عاصی محمد قاسم غفر ذنوبہ باتمام رسید *
Beginning :

او حق تعالیٰ ایک ہے
اوسکوں ہی لایق پاکیاں *
اوباب ماں سونہیں ہوا
نا فرزنداں نا عورتاں *
نین کوئی خدا دو جا سمجھ
ہی سمجھ خدا جن جیو دیا *

محمد رسول اللہ کوں
قاصد خدا کی تو پہچان *
حق کے محمد لاڑی
ویسی نبی کے ہم امت *

End :

یارب کرم کی کر نظر
تینو میری بہایاں اوپر *
پہار خاں اور حمید خاں
ہی تیسری رحماں خاں *
پڑ تو نیت خیر فاتحہ
سورہ اذاجاء یاد پر *
حق سوں دعایاں خیر منگ
فرزند برادر دوستاں *
درود بر محمد صلوٰۃ و سلام
رسالہ کرسیاں کا کیا اختتام *

No. 40. داستان عجیب *

DĀSTAN-I AJIB.

Described under D. No. 40. Part II. Volume I.

No. 41. چار کرسی *

CHĀR KURSĪ.

Substance, paper. Size, 10 $\frac{1}{2}$ × 9 $\frac{1}{2}$ inches. Pages, 43. Lines, 20 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Theology (Poetry).

Author, Ahmad Khān Shīrānī, احمد خان شیرانی

Begins on fol. 1 b. The other works herein are :—(1) Qissah-i Dallālah. Muk-tālah fol. 25a, (2) Farhang-i Turkī Fārsī Angraizī fol. 40b, (3) Majmu'a-i Mathnawiyāt-i Miskīn fol. 52b, (4) Risālah-i man dēpak fol. 60b, (5) Bayādh-i ash'ar-i mutafarriqah fol. 76b, (6) Bayādh-i ash'ar-i mutafarriqah fol. 80 a.

A restored copy of the work described under No. 39 above.

Date of transcription, A.D. 27—2—1943.

Scribe, T. 'Abd al-Sattār.

Beginning and end as usual.

No. 42. رسالہ من دیپک *

RISĀLAH-I MANDĒPAK.

Substance, paper. Size, 10 $\frac{1}{2}$ × 9 $\frac{1}{2}$ inches. Pages, 31. Lines, 20 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Theology (Poetry).

Author, Moulānā Muhammad Bāqir Āgāh.

Begins on fol. 60 b of the Ms. described under D. No. 41 above.

Same work as that described under Nos. 47 and 53 below wherein details are furnished.

No. 43. * رسالہ در نماز

RISĀLAH DAR NAMĀZ.

Substance, paper. Size, 8 × 6 inches. Pages, 77. Lines, 9 on a page. Language, Urdu. Character, Nasta'liq. Condition, Slightly injured. Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Theology.

Author, not known.

Begins on fol. 41b of the Ms. described under D. No. 549, Part III, Vol. II.

An Urdu treatise on the principles of legal prayers in Islam with numerous legal decrees of the Imāms.

It is imperfect both at the beginning and end. Neither the name of the author, nor the title of the work appears anywhere in the Ms. A few folios in the Ms. are written by a different hand. The copy is written carelessly.

The date of transcription and the scribe, not mentioned.

Beginning :

فصل مکروہات کا جو نماز کے بارے میں فصل جگا نے بدان میں جو
کہ اوس جگا پر نماز پڑنا مکروہ ہے سوا وپندرا ہیں اول غضب کئے سو
زمین پر دوسرا غضب کئے سو مصلیٰ پر تیسرا عیب معظمہ کے سقف پر اگر
چہ سترابہے ہو دے چوتھا عالم کے آئے جانے کے راستے پر کہ جہان
شور پکارا لوگوں کا ہے الصخ *

End :

اگر کوئی تیمم سے نماز کیا اور اپنی منزل میں جو پانی ہے سو
اوسے فراموش کیا تھا تو اعادہ کی حاجت نہیں مسئلہ اکرایک تیر کے ٹپ
پر پانی رہنے کا گمان ہو تو پانی طلب کرے وگرنہ خیر اور رفیق سے پانی
مانگنا اگر مقرب *

No. 44. * تاج النساء

TĀJ AL-NISĀ.

Substance, paper. Size, 7½ × 5½ inches. Pages, 20. Lines, 11 on a page. Language, Urdu. Character, Nusta'liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, not known.

Begins on fol. 62b of the Ms. described under D. No. 547, Part III, Vol. II.

A small tract in Dakhani verso. Date of composition and transcription not known. On the front page of the Ms. the following statement appears:—

”یہ تاج النساء بتاریخ تمام ماہ رجب المرجب کی آٹھویں کو ہوا“
 ”نوشتمہ کاتب عاصی پر معاصی فقیر حقیق بیچمدان محمد اسمعیل عرف
 یاجہامیان برائے خواندن وزیر بی بی صاحبہ بروز جمعہ اتمام شد“ *

Beginning :

ربذا یاربذا یاربذا
 کیوں زبان سے ہو سکے نیری ثنا *
 یا رحیم یا رحیم یا رحیم
 یا کریم یا کریم یا کریم *
 راہ ایسی رہمارے تیں عطا
 جسمین راضی تو رہے اور مصطفیٰ *
 مصطفیٰ اوپر درودان اور سلام
 آل ہر اصحاب پر اسکے تمام * الخ

End :

شرک دہیں یکھنی دوسرا جلی
 جب ہوا تو دور اُس سے ہے ولی *
 جز خدا کے کوئی نین معبود ہے
 دو جہان کے بیچ او موجود ہے *
 بہایجان تاج النساء ہوی تمام
 مصطفیٰ اوپر درودان اور سلام *
 تمت تمام شد *

No. 45. * عقائد دکھنی

‘AQĀĪD-I DAKHĀNĪ.

Substance, paper. Size, 8½ × 5½ inches. Pages, 37. Lines, 16 on a page; Language, Urdu. Character, Nasta’liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Muhammad Bāqir Agāh، مولانا محمد باقر آقا،

The other works herein are :—(1) Dībāchah-i hashtbihišt fol. 20 b, (2) Risālah-man dēpak fol. 30b, (3) Risālah-i man haran, fol. 54a, (4) Risālah-i man mouhan fol. 77b, (5) Risālah-i Jag souhan, fol. 106 b, (6) Risālah-i āram dil, fol. 135 a.

A concise treatise, in Dakḥanī verse, on the principal creeds, doctrines and the ethics of the Islamic religion, deals chiefly with the conception of God and the angels the nature of the scriptures and the purpose of the Prophet’s mission ; composed A.H. 1185-86 by the well-known Carnatic poet, called Moulānā Muhammad Bāqir Aqāh, who, according to most Tazkirah-writers, was born in A.H. 1158 and died in A.H. 1220. Bāqir Hussain Khān Nāitī, in his Tazkirah, styled Guldastah.

Carnatic کربانک کل دستہ which was begun in A.H. 1210 and completed between A.H. 1244-48 (a very rare copy of which and perhaps the only one extant, is noticed in the A.S.B. Supp. Catal. Vol. I, No. 776), places the date of the poet's death in Til-haj, A.H. 1231—November, A.D. 1816. Agāh's life, his works, his reputation as a Persian, Arabic and Dakḥanī poet and writer, his versatility and his mastery over all these languages are too well-known to be mentioned. It is estimated that during his life time, he produced more than three hundred works and composed not less than a hundred thousand verses. Some of his works have recently been discovered. A rare Arabic Ms. containing his letters addressed from the Court of the Nawāb of Arcot to the Amīr of Arabia, is known to be in the possession of Moulāna Dr. 'Abd al-Haq Sāhib M. A. Principal, Presidency College, Madras. For further information regarding the life and the works of the poet, refer Nos. 19, 29, I, I and 192, III, I.

The present work has several times been lithographed at Madras and Bombay. It was once in wide circulation among the Mussalmans. The main feature of the copy under notice is that it was transcribed during the life-time of the poet, namely, in A.H. 1210. A copy of this Ms. is known to be found in Paris. The work consists of about five hundred and forty-two lines. Headings, in red ink. The fly-leaf bears two seals, one of which reads thus : محمد عبدالغنى ١٢٨٦

Colophon on the fly-leaf :

عقائد دکھنی من تصنیف مولوی محمد باقر آگاہ

Dated, A.H. '1210. Scribe, Mazhar 'Alī Haidarābādī.

Beginning :

تُنا اور حمد ہی حقوں سزاوار
کہ ہی قدرت کا جسکے سب یوبستار *
کیا جب اپنی قدرت کوں پویدا
کیا یک کبریا سی سب عالم کوں پیدا *
محمد کوں کیا سالار ہستی
طفیل اوسکے ہی سب بالا ہستی *
کیا سب اندیا کا اوسکون سرور
شرف اوسکون دیا سب خلق اوپر *
کیا برج ہدایت کا اسی سور
جہان اسکے ہدایت سون ہی پر نور * الخ

End :

بہت نازک ہی دل اور ناتواں تن
محبی محنت کی طاقت نین ہی ذوالمن *
تھامنیج دلوں پر محنت سون یارب
لہا مجھ تن سون پر زحمت کوں یارب *

مجھي دے صحت و قوت خدايا
 لکھ رکھ آبرو حرمت خدايا *
 سدا رک مجھکوں اپني دھيانکي سات
 لکھ آخر مجھي ايمانکي سات *
 بحمد اللہ ہوا یو نامہ آخر
 بحق مصطفیٰ سلطان ناصر *

No. 46. * دیباچہ ہشت بہشت *

DĒBĀCHAH-I HASHT BIHISHT.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 19. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology (Biographical introduction).

Author, Moulana Muhammad Bāqir Āḡah.

In the same Volume as D. No. 45 above ; and begins on fol. 20b.

A short introductory preface to the Hasht bihisht, composed partly in verse and partly in prose. Hasht bihisht is the general title given to the eight tracts or رسائل composed separately by the poet, expounding the various excellent qualities of the holy Prophet and of his life (peace be on him). Here, each tract has been treated for descriptive notices as a separate Ms. Hasht bihisht has been printed at Madras and Bombay. Once it was very popular among the Muslims. But with the appearance of the famous مواہد بدریہ by Badr-al-Dowlah, its popularity ceased. Two copies of the ہشت بہشت are known to be found in the British Museum and in Paris. The work was commenced in A.H. 1184 and completed in A.H. 1206.

The present introductory preface deals in detail with the contents of each of the tracts and the dates of their composition. In the versified portion the poet exhorts the Muslims to celebrate every year the glorious birthday or the میلاد of the holy Prophet. He, then, enumerates the various authorities, on which the following tracts are based. The following are some of those authorities.

اصابہ فی معرفتہ الصداۃ، وفاء الوفا، تحفۃ الغریب، فتح المسائل،
 روضۃ الاحباب، معارج النبوة، کشواہد البوۃ، جذب القلوب، تحفۃ الاخبار،
 جواهر العقدين وغيرہا *

The copy ends on fol. 29b. Occasional marginal notes. The title of the work and the name of the author appear on fol. 20b. No date of transcription. Scribe, not known.

Beginning :

حمد و سپاس حق سبحانہ تعالیٰ کیتین سزاوار ہی کہ نعمتان اوسکو گنتی سی
 باہر ہیں اؤ درود و ملام اوپر سید عالم کی صلی اللہ علیہ وسلم کہ فضائل و بزرگوار
 اونکی بیشمار ہیں اؤ اوپر آل و اصحاب اونکی کہ سب اولیائی امت سی
 بہتر اؤ تمام امتوں کے سردار و مطہر ہیں *

End :

جس کیتین سرور اوپر ایمان ہی
 اور وہ دلہی اوس اپر قربان ہی *
 گروہ خوش ہوئے شاہ کی ولادت سی
 نعمتیں کیا کیا ملیں گی کو اوسی *
 نعمتیں اوسکی ہیں بیکہ ای خدا
 دی تو یہ توفیق مومن کون سدا *
 تمت *

رسالہ من دیپک *
 RISALAH-I MAN DEPAK.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 47. Lines, 13 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Baqir Āgah باقر آگاہ

In the same Volume as D. No. 45 above ; begins on fol. 30b.

A tract in verse on the birth of the holy Prophet (peace be on him), dealing principally with the "Divine light" or نور out of which, it is supposed, the Prophet was born, composed between A.H. 1185-1186. The title of the work appears on the fly-leaf and in the following verse on fol. 33b :

نام اسکا رکھ تون من دیپک اور نجا اوسی شہ آکی رک *

The copy ends on fol. 53b.

Written in a bold and clear hand. 'Unwāns, in red ink and in a Naskhī character.

A copy of the same is described under D. No. 29, I, I.

Not dated; scribe, not known.

Beginning :

جس حمد کون نین آخر اول
 ہی خاص خدائی عزوجل *
 نادات کون اوسکی غایت ہے
 نا وصف کون اوسکی نہایت ہے *
 اسما وصفات اوسکی بیکہ
 اسرار و رموز اوسکی بیکہ *
 سب عیاں ہی تجہ پر میرا حال
 اوس سخن ہو آخر ہوا مقال *
 بعد ہیچ تون ای رب اکبر
 تسلیم تیری محبوب اوپر *

End :

No. 48. رسالہ من ارن *

RISĀLAH-I MAN HARAN.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 45. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah مولانا باقر آگاہ

In the same Volume as D. No. 45 above ; begins on fol. 54a.

This short treatise in verse expounds the prophecies, uttered by the ancient Prophets of God and the good tidings conveyed in the scriptures regarding the glorious birth and advent of the Prophot of the Desert ; composed between A.H. 1185-1186. Every tract of the ہشت ہشت is written in a different metre. The copy ends on fol. 76b.

The title of the present work appears on the top of fol. 53b and in the following verse on fol. 57a.

نام رکھیا ہوں اسی من درن ہی اوسب عشاق کتین من لگن *

Headings, in red ink ; clear and bold hand-writing. The work contains six hundred and fifty-one verses.

Date of transcription and the scribe not known.

Beginning :

بسم اللہ الرحمن الرحیم
 کذبح قدم کا طلسم عظیم *
 بلکہ امانت ہی بہر حرف اسم
 کذبح حقایق کی ہزاراں طلسم *
 جو ہی کتاباں میر خدا کی تمام
 سو ہی اوسب اوسمین نہاں اے ہمام *

End :

منتظران راہلب آمد نفس
 ای ز تو فریاد تو فریاد رس *
 حق صوں تہدات وصلوات و سلام
 روح مقدس ہو تیرے صبح و شام *

No. 49. رسالہ من موہن *

RISĀLAH-I MAN MOWHAN.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 54. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah مولانا باقر آگاہ

In the same volume as D. No. 45 above ; begins on fol. 77b.

This treatise deals with the birth and the miracles of the holy Prophet ; composed between A.H. 1185 and 1186. The title of the work appears on fol. 77 b and in the following verse on fol. 78b.

رکھ یونسختی کا قانون من موہن کروسیلہ اوسی تون احمد کن *

Headings, in red ink. At the end of the Ms. on fol. 104a appears a Ghazal composed by the poet himself. The copy ends on fol. 104a.

Date of transcription, A.H. 1207. Scribe, not known.

At the end of the Ms. on fol. 104b, the following note appears :

بموجب ارشاد کرامت بنیاد خانصاحب قبلہ دوجہان فیاض عالم
عالمیان تکیہ کاه غریبان ارادتمندان محتاجان زور علیخان بہادر مرحوم
دام اقبالہ بتاریخ ہست و دویم شہر صفرالمصفر سنہ ۱۲۰۷ ہجری نہوی در
ترمل دہڑی باتمام رسانیدہ *

This shows that the copy was transcribed during the life-time of the poet.

Beginning :

ای تیری حمد میر بیان حیران
ہو ج میں تیری جسم وجان حیران *
نہ تیری ابتدا کون غایت ہی
نہ نہایت کون کچھ ہدایت ہی *
راہ میں تیری عقل ہے کسیانی
کچھ نہائی بغیر حیرانی * الخ

End :

یک غزل میں کہا تھا ای سرور
ختم کرتا ہوں یو دعا اس پر *
دیکھ میرے کذاب بیحد کون
دیو مت یوں چلا تمہارا ہون *
یہاں تلک غصہ مجھ اپر نہ کرو
آخر ای ذوالعطا تمہارا ہون *
عفو باقر کی اب کرو تقصیر
از برائی خدا تمہارا ہون *
تمہاں تمام شد *

No. 50. رسالہ جگت سواہن *

RISĀLAH-I JAG SOWHAN.

Substance, paper. Size, 8½ × 5½ inches. Pages, 57. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah مولانا باقر آگاه

In the same volume as D. No. 45 above ; begins on fol. 106 b.

This treatise deals with the bare facts of the Prophet's life from his eighth year to his death, giving in detail all the important anecdotes connected with this period. The title of the work appears on fol. 106a and in the following verse on fol. 108b.

رک یونسختی کا لقب جگ سورن ہر دل پاک کا ہی من سورن

All the headings, in red ink. Occasional marginal readings. Contains eight hundred and seventy lines. The date of composition is contained in the following verse appearing on fol. 134a.

کم اتہی پانزد از بارا سو سال ہجری تہی بنا ہی یہہ تو

A.H. 1185.

The copy ends on fol. 134 a :

Beginning :

ای تیری ذات میں حیران واصل
ای تیری وصف میں نادان عاقل *
نہ تھی اول و نا آخر ہی
ناتھی باطن و نا ظاہر ہی *
باوجود اوسکی ہی توں ای قادر
اول و آخر و باطن ظاہر *

End :

گر نہ تھی یوں تیری معجزو نمین کم
کہ نہو پہر میری ہستی کون الم *
خاتمہ کرتوں میرا ایمان پر
بحق ختم رسل خیر بشر *

No. 51. رسالہ آرام دل *

RISĀLAH-I ĀRĀM DIL.

Substance, paper. Size, $8\frac{1}{4} \times 5\frac{1}{4}$ inches. Pages, 88. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah مولانا باقر آگاه *

In the same volume as D. No. 45 above ; begins on fol. 135a.

This deals with the personal and prophetic character and conduct of the holy Prophet, based on the Quranic verses and authentic Hadiths. A.H. 1185 is the date of composition as given in the following verse appearing on fol. 178a :

ہزاراؤں دیکت سو پہ ہشاد و پند تہی ہجرت کی برساں ہوا تب یہ گنج

The name of the title is contained in the following verse on fol. 137a :

ہی نام اس رسالہ کا آرام دل ہی ذکر اس کا سہ باب پر مشتمل

The work is divided into the following three Bābs :

1. On fol. 138a, beginning : در بیان آنکہ ہمہ اعفائی مبارک انحضرت صاعم دنیاہایت اعتدال
بودند *

2. On fol. 149a, beginning : در بیان حسن سیرت انحضرت صلی اللہ علیہ وآلہ وسلم *

3. On fol. 156a, beginning : در بیان عادات سید سادات عالمۃ المؤمنین والتسلیمات *

The copy ends on fol. 179a.

Headings, in red ink. Bold and clear hand-writing.

Contains one thousand two hundred and fifty lines.

Fol. 171 and 172 contain a hand-drawn picture of a pair of sandals supposed to have been used by the holy Prophet and is considered to be an authentic miniature of the original.

The copy is not dated. Scribe, Zāhid Muhammad.

At the end of the copy (fol. 179a) the following note appears :

بر پشت کتاب آن نکو کردم رقمی بیاد گاری شاید کہ بدیں بہانہ روزے
درین نگری و یادم آری
راقم بمشقی عاصی زاہد احمد *

Beginning :

جہاں تک ہے عالم میں حمد و ثنا
سزاوار ہے تجھ کو یا ربنا *
ہیں سب عاتلان جگ کی حیرت منہ
کہ پونہی نہیں عقل تیری کذلے *
ہے لایق تجھی عظمت و کبریا
کہ مانند تیری نہیں دوسرا *

End :

اپس لطف و رحمت ستی اے غفور
پریشانیاں سب میرے کر توں دور *
الہی بحق نبی الہدی
محبی عافیت پیچ رک توں سدا *
میرا خانمہ کر توں ایمان پر
بحق محمد سراج البشر *
نمت تمام شد

ہشت بہشت *

HASHT BIHISHT.

No. 52. دیباچہ ہشت بہشت *

DEBACHAH-I HASHT BIHISHT.

Substance, paper. Size, 10½ x 6½ inches. Pages, 41. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance old.

Extent, complete.

Subject, Theology.

Author, Moulānā Muhammad Bāqir Āgāh. مولانا باقر آگاه

The other works herein are :—(1) Risālah-i man dēpak fol. 10 *a*, (2) Risālah-i man haran fol. 31 *b*, (3) Risālah-i-man mowhan fol. 54 *b*, (4) Risālah-i jag sowhan fol. 82 *b*, (5) Risālah-i ārāmdil fol. 111 *b*, (6) Risālah-i rāhat jān fol. 158 *b*, (7) Risālah-i mandarpam fol. 178 *b*.

A more beautiful and splendid copy of the same work as that described under D. No. 46 above. Written beautifully within gilt marginal lines and centre columns.

Begins with a short passage containing an account of some of the miracles of the reputed Saint, Shaikh 'Abd al-Qādir Jilānī.

The title of the work appears on fol. 1*b*.

The copy is dated A.H. 1255. Scribe, not known.

Beginning and end as usual.

No. 53. رسالہ من دیپک *
RISĀLAH-I MAN DĒPAK.

Substance, paper. Size, 10½ × 6½ inches. Pages, 44. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgāh. مولانا باقر آگاه

In the same volume as D. No. 52 above ; begins on fol. 10*a*.

Same work as that described under D. No. 47 above.

The copy ends on fol. 30*b*. The title of the work appears on fol. 10*b*.

Gilt-ruled margins throughout.

Date of transcription, A.H. 1255.

Scribe, not mentioned.

Beginning and end as usual.

No. 54. رسالہ من ہرن *
RISĀLAH-I-MAN HARAN.

Substance, paper. Size, 10½ × 6½ inches. Pages, 45. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgāh. مولانا باقر آگاه

In the same volume as D. No. 52, above ; begins in fol. 31 *b*.

Same work as that described under D. No. 48 above. The copy ends on fol. 53 *b*. The title of the work appears on fol. 31 *b*. Gilt-ruled margins throughout; beautifully written. 'Unwāns in red ink.

Date of transcription, A.H. 1255. Scribe, not known.

Beginning and end as usual.

No. 55. * رسالہ من موان

RISĀLAH-I MAN MOWHAN.

Substance, paper. Size, $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 55. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgāh. مولانا باقر آگاہ

In the same volume as D. No. 52 above ; begins in fol. 54b.

Same work as that described under D. No. 49 above. The title of the work appears on 54b.

Gilt-ruled margins. 'Unwāns, in red ink.

Date of transcription, A.H. 1256. Scribe, not known.

Beginning and end as usual.

No. 56. * رسالہ جگت سوان

RISĀLAH-I JAG SOWHAN.

Substance, paper. Size, $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 57. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgāh. مولانا باقر آگاہ

In the same volume as D. No. 52 above ; begins in fol. 82 b.

Same work as that described under D. No. 50 above.

The title of the work appears on fol. 82 b. Gilt ruled margins. Unwāns, in red ink.

Date of transcription, A.H. 1256. Scribe, not known.

Beginning and end as usual.

No. 57. * رسالہ آرام دل

RISĀLAH-I ĀRĀM DIL.

Substance, paper. Size, $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 79. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgāh. مولانا باقر آگاہ

In the same volume as D. No. 52 above ; begins on fol. 111b. Same work as that described under D. No. 51 above. Four pages in the middle are left blank. The title appears on fol. 111b. Gilt-ruled margins.

Date of transcription, A.H. 1256. Scribe, not known.

Beginning and end as usual.

No. 58. * رسالہ راحت جان

RISĀLAHI RĀHAT JĀN.

Substance, paper. Size, $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 41. Lines, 15 on a page. Language, Urdu
Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āghā. مولانا باقر آگاہ

In the same volume as D. No. 52, above ; begins on fol. 158 b.

This tract deals with the peculiarities of the Prophet's character, based on the Quranic verses and narrations. The four aspects of his character, which are dealt with in this, are expounded in the following verses :—

قسم اول جو اٹھی فرض اوس اوپر
نہیں اٹھی امت کون شرکت اوس بہتر *
قسم ثانی جو اٹھی شہ پر حرام
اور اٹھی امت یہ جائز ای بہام *
قسم ثالث جو اٹھی شہ پر حلال
اور تھی امت پر حرام اے جگ اوجال *
قسم چوتھی میں ہی فضایل تو جان
کہ دیا ہی حق اوسی کرمان پان *

The date of composition is not mentioned, but the probable date is A.H. 1185, the year in which the preceding five tracts were composed. The title of the work is contained in the following verse appearing on fol. 160 b :

راحت جان اس رسالی کا ہی نام
اہل دلکون اوس سون راحت ہی مقام *

The copy consists of six hundred and two verses. Gilt bordered. 'Unwāns, in red ink.

Date of transcription, A.H. 1256. Scribe, not known.

Beginning :

حمد بیحد اور ثنائے بی عدد
ہی سزاوار خداوند صمد !!!
عرش و کرسی سات دہرت و سات کم
علم میں جس کی ہی اک ذرے سون کم *
جس کا ہر مخلوق ہے سر عظیم
کیا کرے کوی وصف اوس کا ای سلیم *

End :

دل کر میرے کر تری انست نصیب
 تن کر میری قوت و صحت نصیب *
 اور شہادت پر میرا انجام کر
 اور مدینہ بیچ میرا کر مقرر *
 راحت جان یہاں ہوا پورا تمام
 از طفیل مصطفیٰ شاہ انام *
 تمت تمام شد بتاريخ ۱۹ رجب المرجب سنہ ۱۲۵۶ ہجری *

No. 59. رسالہ من درپن *

RISĀLAH-I MAN DARPAN.

Substance, paper. Size, 10½ × 6½ inches. Pages, 229. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Baqir Āgah. مولانا باقر آگاہ

In the same volume as D. No. 52, above ; begins on fol. 179 b.

An elaborate treatise dealing with the miracles of the Holy Prophet, with numerous illustrations, from the Quran and Traditions. The work was probably composed in A.H. 1206. The title of the work appears in the following verses on fol. 183a :

میں من درپن رکھا ہوں نام اوسکا
 جلا دینا ہی دل کر کام اوسکا

Gilt-ruled margins. 'Unwāns' in red ink. Arabic passages in Naskhi character.

Date of transcription, A.H. 1257. Scribe, not known.

Beginning :

الہی کیا کہوں اوصاف تیری
 کہ عقل و فکر یہاں حیراں سے میری *
 کیا طاقت میری عاجز بیان کو
 کہ کھولی حمد میں تیری زبان کو *
 کہاں ہمت ہے ملک نارسا میں
 کہ بولی یک سخن تیری ثنا میں *

End :

حیات و موت کر ملت میں اوس کی
 ہمارا حشر کر امت میں اوس کی *
 بحمد اللہ ہوا یہ نسخہ آخر
 بحق مصطفیٰ سائر فاخر *

نمت تمام شد این رسالہ بابرکات بتاريخ ۲۲ محرم الحرام
 سنہ ۱۲۵۷ ہجری روز چهارشنبه *

No. 60. رسالہ من جیون *

RISĀLAH-I MAN JIWAN.

Substance, paper. Size, $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 58. Lines, 15 on a page. Language, Urdu Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old. Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah. مولانا باقر آگاہ

In the same volume as D. No. 52 above ; begins on fol. 295b.

This deals with how a true Muslim should express his love and devotion to the Prophet.

The date of composition of this work is noted in the following verse on fol. 322 b.

بارا سو ادر تہی چہی برس جب
یہ نسخہ خوش ہوا مرتب
A.H. 1208.

The name of the work is mentioned in the following verse on fol. 298b :

من جیون اسی ہی نام دلخواہ
ہی اس سی حیات ہر دل آگاہ *

The copy consists of eight hundred and eighteen verses. Gilt-ruled margins. 'Unwāns, in red ink.

Date of transcription, A.H. 1257.

Scribe, not known.

Colophon of the ہشت ہشت on fol. 324.

تمت کتاب بابرات ہشت ہشت من تصنیف حضرت مولوی
محمد باقر آگاہ رحمۃ اللہ علیہ بتاریخ نہم صفر المظفر
سنہ ۱۲۵۷ ہجری بروز جمعہ برقت دو پھر بعون الملک الوہاب *

Beginning :

اے جو تیرا وجود عالم
تجہ علم سے ہے نمود عالم *
ہے مہر سی تیری عین اشراق
ہر ذرۂ انفس و آفاق *

End :

دو جگہ منی اپنا مہکون کرتوں
مست مہکون لہا لہا اودھر تون *
نہت ہوے خدا سی در سب اوقات
روضی ہونے تربی سلام و صلوات *

No. 61. * رسالہ من لکن

SŪFISM

RISĀLAH-I MAN LAGAN.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 170. Lines, 11 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Sūfism (Poetry).

Author, Moulānā Qādhī Mahmūd Bahri. مولانا قاضی محمد بھری

A sufico-ethical treatise in the Dakhani verse. The date of composition is noted in the following verse appearing on fol. 84b :

بھری تو یہی کہتک برس تھے
بارا اوپر پکسر سرس تھے
تب میس اپس کیا ہی بالا
اس جگہ میں یو قدر نے رسالا

In the verse quoted above, the date is not clearly specified, but it appears that the probable date of composition was A.H. 1111. The poet lived during the first half of the twelfth century of Hijri era. When he died is not known, but it is certain that he was alive in A.H. 1117 (i.e.) A.D. 1705, as the date of composition of his 'Arūdh-i-irfān عررض عرفان (noticed in A.S.B. catal., P. 616) was A.H. 1117. The fact that he flourished during the twelfth century A.H. is contained in the following verse appearing in fol. 15b.

ای بھای یو باروین صدی ہے
نیکي کون دبا بدی بدی ہے

It seems that Bahri was a native of Gurgi 'گرگی' a village in the suburb of Bijāpūre. His father was Bahr al-Din the Qadhi of 'گرگی' who came over to Bijāpūre in A.H. 1095. Details are not available regarding the life and works of the poet. The following extracts from the MS. illustrate some of the salient features of his life :

میں کو ٹھہری چھوڑ بہار آیا
دالان میں اس تہی کے دہایا *
جب برس چہار گئے گذر تب
آ سامنے مکہ دیکھائی مکتب *
بسم اللہ جھبی کہی کہو ہاں
میں بزل اٹھیا رحیم و رحمان *
یعنی تھی بیٹھی بہے ذہن زیرک
چہر دلگت تھے جوان اور پیرک

(fol. 13 b.)

چالیس برس پہلے تھی مستی
 یو شعر یو شاہدان پرستی *
 ہوا شعر ہے بہانت بہانت کا تھا
 بہر بہانت جو مہکت صانت کا تھا *
 ہندی تو زبانچہ ہے ہماری
 کہنے نہ لگی ہمیں کو بہاری *

(fol. 14 c.)

بولیا کہ بڈا ہوا ہون بیہوش
 نا تن میں ترنگ نہ جیو میں جوش *
 نا چک میں ہے چک نہ اتمین ہیر
 اب مہکون رکھر معاف ای میر *
 بولے جز نہیں ہے طبع پر بل
 ہوزوں کو بسار بولا مہمل *
 اس بات کون جب کچھ یک دیا گوش
 تب میں میں لیا یو من لگن جوش *
دستور عمل ہے عاملان کون

دارو ہے دکھی بہری دلان کون *

(fol. 15 a.)

میں شعر تو بول جانتا نہیں
 یو نیٹ نیٹ پہچانتا نہیں *
 مہکون نہ سفر سبق نہ صحبت
 گوگی منے گئی یو عر اکارت *
 مکتب کون کس اب تلک گیا نہیں
 مخدوم سون کس ملک بھیجا نہیں *
 یک صرف مہی نہ کن پڑایا
 ڈالی چھاڑ یا نہ جھڑ جھڑایا *
 صحبت تو نہیں کدے کسے سون
 ہندی نہ دکھنے نہ فار سے سون *
 نا سنج کڈے مخدوران کا
 نا رنگ ہی عشق پروران کا *
 نا نظم کے دوست نثر کے یار
 اس صفت سون مہی کیئے خبردار *

جس فی المثل اُن منہ اول مان
دیوی تو سری سو شاہ بران *
تھا باپ میرا مرید اس گھر
اس گھر سون کیا اپس کون کوہر *
مجلس میر سری اتھا سدا کال
اس شاہ کے کلام کا ہون دنبال *
اب سے تو شکر کو چھوڑ پ کوڑ
بحرے کر اتال بس یو مذکور *
(foll. 85 b, 86 a).

Further information regarding the life and works of the poet may be found under D. No. 617, iii, ii.

The present work was once popular among the Muslims of the Dakhan. It was widely read and committed to memory. Even today many of the old folk recite the verses. This work has been printed. The present Manuscript is apparently old.

The work is divided into the following 'Unwāns :

1. on fol. 9 a, beginning : در حقیقت سرمدیان مولانا حضرت شیخ محمد باقر نور
 مولا کے صاحب بنی کے نایب
 مانس نہیں مظہر العجایب *
2. on fol. 12 a, beginning : در مدح بادشاہ دین پناہ سلطان اورنگ زیب غازی
 اب بزل توں مدح بادشاہ کا
 اور اوسکے کماہیت کلم کا *
3. on fol. 13 b, beginning : سبب تمثیف اس رسالہ
 میر کوٹھڑی چھوڑ بہار آیا
 دالان میں اس دی کے آیا *
4. on fol. 15 b, beginning : در حکایت زر کار
 ای بہائی یو باروین صدی ہے
 زکی کرن دبا بدی بدی ہے *
5. on fol. 17 a, beginning : در وعظ و نصیحت مقبر مایہ
 ای ڈوہ میں اس ہوس کے ڈوہے
 کانٹے میں ہوا کے یکچم چوبے *
6. on fol. 22 b, beginning : در غلب علی حقایق —
 گی دیس بھوت رہے سو تھوڑی
 بہتر جو پرت پیداسون جڑی *
7. on fol. 25 a beginning : در رعایت درویشے
 ای خاص خدا کے خاص ہوا جم
 مسک خاص پنا خلاص ہوا جم *

8. on fol. 32 b, beginning : در بیان عرفان —

ہستے او جو ہے نٹ اوس خدا کے
بس جان حقیقت اوس خدا کے *

9. on fol. 44 a, beginning : در بیان وجہ ماکوتی

ای دوست اون جو مکشہ ہے
کچھ بول جو جاتو میں جمی ہے *

10. on fol. 57 b, beginning: در بیان چندہن از اسرار دل و نفس —

کہ معجون کہے جو کوئے کامل
یک ہات ا دوست دو مر اول *

11. on fol. 60 b, beginning : در بیان اسرار بیخودی و ذکر منصور وانا الحق

کہتے ہیں جو بیخودی کے بن یار
دیتا نہیں درپن اوڑ مدار *

12. on fol. 73 b, beginning : در بیان مرگ مجازی و حقیقی —

جن مرگ کے مرم مون ہی محرم
مرنا نہیں جیوتا ہے جم جم *

13. on fol. 77 b, beginning : در بیان عشق

ای عشق شراب کے چھکے ہو
پاؤں میں پریت کے بہکے ہو *

14. on fol. 84 a, beginning : خاتمہ کتاب

جیونکہ جو ہے بے بدل جوت کا
ہر یک جو گھر ہے معرفت کا *

دم دیم میں ہی تلک میرا رب
کر معجون دکھانیا مرتب *

‘Unwāns’ in red ink.

Date of transcription and the name of the scribe not mentioned.

Colophon, in red ink on fol 1 b :

آغاز رسالہ من لکھن مشق بیدردہ محمود بھری ساکن وطن گڑھی ادب
عمر اللہ زنبہ در توحید باری تعالیٰ عز اسمہ *

Beginning :

ای روپ ترا رتے رتے ہے
پرست پرست پتی پتی ہے *

پرست میں روک نہ کم پتی میں
یک رہے راس اوڑ راتے میں *

ہو رہی بھی کہا نہائی تعجبوں

جو بیدج جگت کے جانے تعجبوں الہ *

End :

خاموش کون بولتے پرس ہے
 کہتے کون کہیں کہ ہوا ہوس ہے *
 یو جیہا ہی عدت ہوس کیتیں ہوش
 کر ہوش ہوس سے فراموش *
 اک اصل پوچھ نہ جہانوں اوپر
 کر ختم خدا کے ناوں اوپر *
 تمت تمام شد *

No. 62. * اشارة الغافلین
 ISHĀRAT AL GHĀFILĪN.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 414. Lines, 15 on a page. Language, Urdu,
 Character, Nasta'liq. Condition, good. Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Sūfism.

Author, Muhammad 'Āshiq Hoashī. محمد عاشق ہوشی

An ethico-mystical work in the form of a Mathnawī, principally based on the verses of the holy Quran, Traditions and a number of Persian verses, with their mystical significance in Dakhani verse, by Muhammad 'Āshiq Hoashī. He flourished, it appears, during the reign of Wālājāh, the Nawāb of Arcot, who ruled over the Carnatic from A.H. 1162 to A.H. 1210, A.D. 1749—1795. The date of composition of the work is recorded in the following verses, on fol. 70 b :

محرم کے چہتے ہو وقت عصر
 کہ سن گیارہ سو تھا چہتر اوپر *
 ہوا ختم شاعر دوشنبہ کے روز
 دلی اس میں کہنا تھا باقی ہندوز *

The 6th Muharram, A.H. 1176.

The title of the work appears on fol. 2 b in the following verse :

سنو نام اوسکہ سو ای مسلمین
 کیتے اوسکون اشارة الغافلین *

Verse :

It is very difficult to find out the exact name of the poet.

It is only from the following verse on fol. 70 a that the title Muhammad 'Āshiq Hoashī has been traced out :

یوتصنیف جو عاشقی کر
 تخلص جو ہوشیکا دہر وس اوپر *

Muhammad 'Āshiq is one of those poets of the Dakhan, like Amin al-Dīn 'Alī Khān Giryān امین الدین علی خان گریان the author of Tā'ed al-adād تاعد الاعداد

Beginning:

ہاں ہے اس کا بھی کر ابتدا
 خدا کے ہاں طالب کون ہوئے ناپیدا *
 اللہ نام اول ہے ہر لوں انگ
 توں دیتا ہے اس کون جو تھکن منکے *
 تو داتا ہے تیرے سوں منگنے ہیں سب
 کو اتنا ہے توں سب سو منگنیاں کا رب *
 کئے جو نچہ جسکے ہے دل، بیچ خاص
 تو دیتا ہے اسکوں نکر تا نراس *
 تھہے چھوڑ کر جاوے دسرونکے گھر
 سب جو بسر نیکا ہے ہے بصر *
 و لیکن وہاں بھی تو میں ہے سبجان
 بشر کی کیا قدرت کرے کسکو واں *
 جو دیتا دلاتا تو ہے میرے رب
 یو تیری سو ظاہر کہ ماتاں ہیں سب *
 و لیکن میرے میں کہوں کیا مہیال
 کروں میں جو تیری خدائیکا خیال *
 عجب ہے تو حکمت میں ہے کار ساز
 تیرا تو نچہ جانے یو راز و نیاز *
 تو ایسا سکتوار ہے پاک ذات
 نکرلے میں آئی ہے تیرے صفات *
 کہ جب توں اتھا کنج مخفی بہتر
 نتھا کس کون معلوم کیوں تھا مگر *
~~چھپایا تھا کیا آپ کو آشکار~~
 نکل شوق سوں ویذمہ پر دیکھے بہار *
 بزان وہاں سیتے ایک صورت پکڑ
 رکھیا نام صورت کا آدم ککر *
 سو اوس نام سوں آکر ظاہر ہوا
 فرشیتاں سوں سارے وہ سجدہ لیا *
 اوسب بات کا اسکے تیں ہے سکت
 کسی بات کانیں ہے اوسکوں لرت *
 اول میں اتھا آپ آپے احد
 احد سوں ہوا احمد پکڑ جسم و تد *

End :

حدیث اس یورکھتا یوں شاہد گواہ
 تورکھہ سفکے مطلب پو اوسکے نگاہ *
 کہوں ذات تو صفت آتا نظر
 کہوں صفت تو ذات آتا نظر *
 گر گوئی تو ہے چوں تو باچوں دے
 اگر گوئی باچوں تو ہے چوں دے *
 اگر کو نہ ہے تن تو باتن ہے او
 اگر کو نہ باتن تو ہے تن ہے او *
 عجب اس کا اسرار ہے کرم کوں
 نہ کہنے میر بھید آتا ہے یوں *
 کہا جاں تلک تھا سو کہنے کا حد
 والے ایک تیرا اتنا باقی سند *
 ختم اس سخن پر کیا میں کیا
 کہ عالم و جاہل جو ہوے لا جواب *

Colophon.

بو تصنیف محمد جو عاشق نے کر
 تخلص جو پوشیکا دھراوس اوپر *
 ہے بارا وطن مجھ سوں تم اے یار
 رہتا یوں اپنا پیشتر قصہ منجھار *
 وکن میں عجایب شہر پیڑ ہے
 یو آدم کے کونجی میں کشمیر ہے *
 جو ہے پیر ماراں ہے کیتے خراب
 کیا یوں اونو واسطے یو کتاب *
 یوں سنکر جو ایماں لا اس اپر
 پکڑ پیر انپڑے خدا کوں بشر *
 یو آیت حدیثاں بھی درقول سوں
 کیا یوں جمع لا یکت یکت بول سوں *
 مہرم کے جھٹے بوقت عصر
 کہ سن گیارہ سو تھا چہتر اوپر *
 ہوا ختم شاعر دوشنبہ کے روز
 سنو اس میں کہنا تھا باقی ہنوز *
 سنر اے مسلمان بیایاں تمام
 جو ہوتا ہے اب یہاں سو آخر کلام *

کہ جس وقت ہوا ہے ختم ہو کلام
 تو بھیجے ہے پر درود ہو سلام *
 الہی لکھن ہری کون نام دے
 پڑ پھاری کے دل کون آرام دے *
 سنن ہار کے دل کون رکھ تو جو شاد
 ہر پک آدھیکہ تون ہر لا مراد *
 ہزار ان درودان ہزاران سلام
 بحق محمد علیہ السلام *
 کہ تمت کیا ہوں مبارک گھڑی
 لکھا آرزو دل منے رکھ بڑی *
 تمت تمام شد - کرمین نظام شد *

No. 63. مثنوی مرآت الانوار *

MATHNAWĪ-I MIRĀT AL ANWĀR.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 41. Lines, 20 on a page. Language, Urdu. Character, Nastaliq. Condition, good. Mode of writing not good. Appearance, new.

Extent, complete.

Subject, Sūfism (Poetry).

Author, Shāh Walī Allāh Qadiri. شاہ ولی اللہ قادری

Begins on fol. 1 a.

A restored copy of the same work as that described under D. No. 26, I, I. It appears that both the transcripts are copied from the MS. described under D. No. 431 III, I. The arrangement of the pages in all the three copies is not in proper order. Many of the folios are misplaced. The following passage, for example, appears on fol. 2 b, It seems, to belong to a different work styled Risālah-i Wajūdiyyah.

رسالہ وجودیہ

الحمد لله رب العالمین..... بدان اے عزیز کہ رسالہ وجودیہ
 تصنیف شاہ سنیر اللہ قدس اللہ سرہ العزیز طالب خود بیان فرمودہ است
 اور وجود روشن گردد در بیان پنجم عناصر و بسے پنجم کند و غیرہ ہرچہ در عالم
 افاضست در وجود آدمی بیان فرمودہ این رسالہ فقیر حقیر شاہ ولی اللہ قادری
 خاک روبر در کاہ حضرت شاہ حبیب اللہ قادری قدس اللہ سرہ العزیز برائے
 سالکان راہ یقین..... بر بان دکھنی بنظم آورده..... رسالہ وجودیہ
 مذکور این است ہر چہل و چہار ابیات مرتب نموده شد

In many places the metre of the poem also varies.

Details regarding the life and works of the author are not available. It seems probable that he is identical with Shāh Wali Allāh of Trichniopoly, the spiritual guide of Moulānā Bagir Agāh.

Date of transcription and the name of the scribe, not known.

Beginning :

سراون اسی جن محمد کا نور
اپس نورستی کیا ہے ظہور *
بھی نور محمد سون سب شئی کیا
محمد کون سب پر بڑائی دیا *

End :

صلوة اللہ سلام اللہ بھی نور آل پر ردم
وہی رہا ہر وہی سرور وہی مہتر وہی خاتم *
ختم خاتم پہ کیا میں کتاب مرآۃ الانوار
اسی نارو کے برکت سون کھربلینگے سمائیکے اسرار *

No. 64. * مثنوی مرآت الانوار *

MATHNAWI-Ī MIRĀT AL-ANWĀR.

Substance, paper, Size, $7\frac{1}{2} \times 4\frac{1}{2}$ inches. Pages 45. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, Complete.

Subject, Sūfism (Poetry).

Author, Shāh Wali Allāh Qādiri. شاه ولی اللہ قادری

Begins on fol. 1a of the MS. described under D. No. 431, III, I.

Same work as that described under D. No. 63 above. Here also many pages are misplaced. Fragments from 'Iarjumaḥ-i risālah-i Wajūdiyyah ترجمہ رسالہ وجودیہ Panj ganj پنج گنج and Risālah-i-'aqa'ed-i Dekhani رسالہ عقائد دکھانی intervene between them.

Date of transcription and the name of the scribe, not known.

Beginning and end as usual.

No. 65. * رسالہ تصوف *

RISĀLAH-Ī TAṢAWWUF.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 16. Lines, 11 on a page. Language, Urdu. Character, Nasta'liq. Condition, slightly injured. Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Sūfism (Poetry).

Author, Muhammad Mirān. محمد میران

Begins on fol. 1b. The other work herein is Risālah-i tasawwuf in prose.

A short semi-sūfic treatise in the Dakḥani verse. Nothing is known about the author. He calls himself Muhammad Mirān. When he lived, is not known. It appears that he was a native of Kālāhasti in the District of Chittoor. One Pir Hussaini seems to be his spiritual guide. The following lines appearing on fol. 9 a illustrate the above points :

عبداللہ کو تو ہی دستگیر *	پیر حسیني میر پیر
برکت محمد پیغمبر *	اللہ مجھ پر کرم کر
ختم نبی پر ہوا تمام *	یہاں یک کیا تھا مجھ نام
ہر یک کسکون نادر دسی *	لکھا محمد میران اسی

The title of the work appears on fol. 1b.

Date of transcription and the name of the scribe, not known.

Beginning :

گنج خنی میر آپ مقیم *	اول اللہ ہو ہی قدیم
جلی قلی روجی سرب خفی *	پنج ذکر سون یکتا ہے
اندیشہ کینا سو سرب *	آسمیں تاب تھا خفی
ہوجیا ایس قلبی سون *	دیکھا ایس روجی سون
ہتی کہا ہی کن فیکون *	جلی ذکر کی میانی ان
برقع خ کر کر اظہار *	محمد ہو کر نکلیا بہار
ہد ہد تمیز پنچتن سب *	پنچتن میانی آپسی آپ
جیو صو پیر ہی دیکھ الٹ *	ذات خدا کی نور جھلک

End :

دلکی ہتی پر نقش بہرہ *	جو ہی مسلمان یاد کرو
ہر ای صاحب میانصاحب کی *	تمام کیا نام پرواہ کی
دوزخ روزی ہوی اوسکون *	اگر کوئی دعوا کری اسکون

رسالہ تصرف * No. 66.
RISĀLAH-I TASAWWUF.

Extent, complete.

Subject, Sūfism (prose).

Author, not known.

Appearance, old.

Begins on fol. 9b of the MS. described under D. No. 65 above.

A short sūfic treatise in the Dakḥani prose, by an anonymous author. It is illustrated throughout with numerous quotations taken from the holy Quran and the sayings of Shaikh Muhaid al-Dīn 'Arabi. This Shaikh is not identical with Muhaidul-Dīn Muhammad bin 'Alī al-Tā'ī al-Hātimī, called Ibn al-'Arabi (b.A.H. 560d A.H. 638), the reputed author of the famous Arabic work styled Al-futūhāt al-makkiyyah. — الفتوحات المکیة

The present work is attributed to Shaikh Muhaid al-Din'Ar whos eidentiy is not known. The following colophon appears on fol. 9 b:

رسالہ تصوف من تصدیف حضرت شیخ محی الدین عربی رحمۃ اللہ علیہ *

Some of the verses are not properly quoted. The name of the author does not appear anywhere in the MS. Arabic passages are in Naskhi character.

Date of transcription and the name of the scribe, not known.

Beginning :

حضرت شیخ محی الدین عربی روایت کئی ہیں کلمہ کون پانچ جنس
سون ہو جنہاں یوں کوی نابوجیگا تو اوسکی مسلماناں اور اوسکی فقیری حرام
ہی سن طالب اول لا دسرا الہ تسرا الا چوتھا اللہ پانچوان ہو سن طالب
اول لا کہی تو معنا دو جنس سون ہوتا ہی لا نفی ہی اثبات ہی
ہی ہوجنا مرشد کامل سون خدا کہا ایس مومن و یجمعون فی المساجد
و یقوان لا الہ الا اللہ برسم نہو مذاق - خدا کہا مسعد مین بیٹہ کر یوں کلمہ
ہولتی مین سو مومن نہوی او مذاق مین الصخ *

End :

محی الدین عربی بعض عارفان تنزیہ و تشبیہ دونو کون دو جنس سون
ہوچ کر کمالیت کون ہونچکر شر علی محملین رہی سن طالب جو کوی
کلمہ کا منزل مقام مرتبہ کون ہوجکر کمالیت کون نہوی سوانو کو واصل
کہا جائیگا *

رسالہ تصوف * No. 67.

RISĀLAH-I TASAWWUF.

Substance, paper. Size, 10 × 9 inches. Pages, 5. Lines, 20, on a page. Language, Urdu.
Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Sūfism (Poetry).

Author, Muhammad Mirān. محمد میران

Begins on fol. 1a. The other work herein is Risālah-i tasawwuf in prose. Fol. 10 b.

A restored copy of the work described under D. No. 65 above. Date of transcription, A.D. 29th November 1942. Scribe, Muhammad Gouth.

Beginning and end as usual.

رسالہ تصوف * No. 68.

RISĀLAH-I TASAWWUF.

Substance, paper. Size, 10 × 9 inches. Pages, 9. Lines, 20 on a page. Language, Urdu.
Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, sūfism (Prose).

Author, not known.

Begins on fol. 10 *b* of the MS. described under D. No. 67 above. A restored copy of the work described under D. No. 66 above.

Date of transcription, A.D. 29th November 1942.

Scribe, Muhammad Gouth.

Beginning and end as usual.

رسالہ عقاید دکھنی * No. 69.

RISĀLAH-I 'AQĀED-I DAKHĀNĪ.

Substance, paper. Size, $10\frac{1}{2} \times 8\frac{1}{2}$ inches. Pages, 15. Lines, 20 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Sūfism (Prose).

Author, not known.

A short treatise in Dakhani prose on sūfic maxims and principles. Neither the name of the author, nor the title of the work appears anywhere in the MS. The present work seems to be a restored copy of the MS. described under D. No. 431, III, I. A similar copy is contained in the MS. described under D. No. 26, I, I. In neither of the three copies the correct title of the work can be ascertained. The present title appears only on the fly-leaf of the MS. Fol. 13 *b* to 14 *b* contain short notices in Persian on the "Twelve Imāms" The date of composition is not mentioned.

Date of transcription, A.D. 1929-30. Scribe, not known.

Beginning :

الحمد لله رب العالمين والعاقبت للمتقين و درود ہے عدد ہر مید المرسلین
صلی اللہ علیہ وسلم - اے فرزند گیتی ایک باتان خدا کی پہچانت کی
بولتا ہوں خوب سن آؤر پہچان کسی نا محرم کے حضور یہی باتان نا ظاہر
کرے اگر ظاہر کریگا تو کافر ہوگا اور سنا سر دیوانہ ہوگا نعوذ باللہ منہا
..... یعنی پہچانو خدا کون ثابت باتان سون یعنی
پیر اور مرشد کی باتان سون اور پہچالے تو خدا حاصل ہوتا ہے الخ *

End :

اور دل میں اوس ذکر کا خلاصہ معلوم ہونے ہمیشہ تمام عالم کون اور
اپسکون وہی ہے تو دیکھنے سون اور اسکے شوق اور خوشحالی اور لذت پاوے
کے سبب تمام اپسکو فراموش ہو کر محو در محو ہوا ذرہ جی اپنا ہی نیا
یا نہ در ہیا تو اس حال کون ذکر خفی بولتی ہیں
معصوم قاسم ابن امام تقی علیہ اسلام درسمہ سالکے شہید شدند منصور بن ناصر
بن ابراہیم لعنہ علیہ المدفون فی النہری *

No. 70. قصائد و زلیات سودا *

QASĀĪD WA HAZLIYĀT-I SOWDĀ.

Substance, paper. Size, $9\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 332. Lines, 14 on a page. Language, Urdu.

Character, Nasta'liq. Condition, slightly injured. Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Poetry (Kulliyāt).

Author, Mirzā Rafī' al-Dīn Sowdā, میرزا رفیع الدین سودا

A short collection mainly of Satirical poems and Qasīdahs (panegyrics), composed by Mirzā Rafī' al-Dīn Sowdā (A.H. 1125 to 1195 ; A.D. 1713 to 1781), a great Urdu poet, who enjoyed the reputation of being one of the best Qasīdahh-writers and surpassed his predecessors and contemporaries in satirical and humorous description of persons, things and places. Besides Qasīdahs, he composed a number of Ghazals, Qita'āt, Mukhammasāt, Ruba'āt, Fardiyāt and Mathnawiyāt.

For further information regarding the life and poetic works of Sowdā, refer to F.J. Blumhardt's India Office Library Catalogue of the Hindustani Mss. PP. 76-80. The poems of Sowdā have been repeatedly edited, arranged, lithographed and printed (vide J. F. Blumhardt's catalogue P. 77).

The present copy is defective both at the beginning and end. It opens abruptly with :

برنگت کوہ رہ خاموش حرف نامزا سنکر
کہ تابد کو صدائے غیب سی کہیچی پشیمانی *

The poems are not alphabetically arranged. The copy consists of a few Ghazals, Qasīdahs, Mathnawiyāt and Mukhammasāt. They are classified and arranged as follows :

(1) Ghazals, on fol. 1 a, beginning :

برنگت کوہ رہ خاموش حرف نامزا سنکر
کہ تابد کو صدائے غیب سے کہیچی پشیمانی *

(2) Qasīdahs, on fol. 3 a, with headings or 'Unwāns in red ink.

These consist of poems in eulogy of the great Imāms, Hadhrat 'Alī, the holy Prophet (peace be on him), 'Alangir II, and nobles and other men of eminence of his time. The Qasīdahs are not properly arranged ; a few Ghazals intervene between them.

First Qasīdah, in praise of Hadhrat Imām Hussain, on fol. 2a, beginning :

سراب خاک نہ کہیچونکا منت دستار
کہ سر تو شب لکھی ہی میری بخت غبار *

Qasidah, a satire against Moulvi Sājīd, on fol. 92 a, beginning :

سنای میں یہ کسی فی بدمعای نساد
کہا ہی مولوی ساجد سی جاکي شاہ باد *

(3) **Mathnawiyaāt**, in satires, on fol. 96 a, beginning :

کیا ہوا یارو وہ نسق ہیہات
لیمون کی چور کا کٹی تھا ہات *

Spaces for 'Unwāns of a few Mathnawiyāt are left blank.

A few Qasidahs intervene between the above satirical Mathnavis.

(4) **Mukhammasāt**, on fol. 142 a

جای دنیا سی یہ دل اور وفاداری دل
ایک غم پر دیتو ہوسکتی ہے غمخواری دل *

Date of transcription and the name of the scribe, not known. The copy appears to be very old.

Beginning :

برنگ کوہ رہ خاموش حرف ناسزا سذکر
کہ تابد کو صدائے غیب سی کہیچی پشیمانی *
نہیں غیر از ہوا کوئی ترقی بخش آتش کا
نفس جب نک ہے داغ داسی فرصت کیونکی ہو پانی *

End :

جہاں وہ پنہاں درختونکی اور کہنی کہنی پات
نہ وہ درخت ہیر اب وہاں نہ آدمی کی ذات *
کوئی نہیں مرنی نہ ریسماں نہ دول *

چمن ناز * No. 71.

CHAMAN-I NĀZ.

Substance, paper. Size $8\frac{1}{2} \times 6$ inches. Pages, 178. Lines, 20 on a page. Condition, much injured. Mode of writing, fair. Appearance, new.

Extent, complete.

Restored in 1926-27 from D. No. 17. Part I, Vol. 1.

A rare Mathnawī in Dakhnī verse, composed by Miskin. The original MS. from which this copy is transcribed, is styled **Majmū'ah-i Mathnawiyāt-i Miskin**. The title of the work is contained in the following verses.

چمن ناز قصہ کا یو نام ہے
 جو نازاں سو عالم کو سب کام ہے *
 (fol. 3 b.)

چمن ناز کر اوس رکھا نام میں
 جو باد پور باران سے کچھ کام نہیں *
 (fol. 88 a.)

The actual name of the author is not known.

It appears that the poet was alive in A.H. 1164.

Important extracts from the present copy are given below :—

اگر کوئی دانش وری کر دیکھائی
 غلط کچھ کہیا ہوں تو دامن دہنکائی *
 میں اتھا فارسی کو اب تمام
 جو دکنی سو مجھ کو نہ تھا انتظام *
 (پڑا) تھا میر جو فارسی سب تمام
 جو رقعہ کا برتا تھا میرا جو کام *
 کتاباں پڑا فارسی سو مدام
 جو دکنی سو مجھ کو نہ تھا کر جیبھی کام *
 عجب پھول کند کند قصہ کریا
 عجب ہر مضمون گل میں دہرا *
 (fol. 3 a.)

مرا دوست تھا یک صاحب کمال
 چندر شمس اسکے تھی انکی ابھال *
 سرانا مرا کچھ مناسب تھا

اگر او مجالس میں آکر کھرے
 دیسی او جو مجلس جواہر چرے *
 انکھیاں میں جو اس مرک کا ناز تھا
 تراکت چلن ناز کا ساز تھا *
 جو کردی اتھی چال میں اسکی سب
 اوقھا ناچ مہوراں جو دنگ تھی عجب *

جو باتاں ڪري تو بهي مور جنگ
 قدم جو رکهي تو بهي مردنڪ *
 چلي تو جو تال ۾ر بربط بهي
 جو دامن کي ڪردي پوکنڪري ڀنسي *
 سرايا ۾ر تهرڙا معي ڪام تها
 اگم جو سراتا تو دفتر ۾وتا *
 اشارا ڪيا وه منهي امترا (اسطرح)
 ۾ر دلياں تو دو دن ڪا ۾ي سرا *
 بڙي يادگاري بڙي يڪ عجب
 عجب يڪ قصه ۾ول توں يڪ عجب *
 قبوليا دل و جان سوں اس سخي
 جو اس ۾ر مرا تها وسب جان من *
 (fol. 4 a.)

There are numerous scribal errors throughout the copy. The style is hopeless. The copy contains a number of Ghazals composed by the author himself. The first page of the copy is missing.

The date of transcription and the name of the scribe not known.

No. 72. * چمن ناز *

CHAMAN-I NĀZ.

Substance, paper. Size, $8\frac{1}{2} \times 6$ inches. Pages, 15. Lines, 20 on a page. Condition, good.

Mode of writing, not good. Appearance, new.

Extent, incomplete.

* مسکین

Begins on fol. 52 b of the MS. described under D. No. 41 above.

Same as the above. Restored in 1942-43.

No. 73. * مثنوي مير تقی *

MATHNAWĪ-I MĪR TAQĪ.

Substance, paper. Size, $10 \times 0\frac{1}{2}$ inches. Pages, 14. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, incomplete.

Restored from D. No. 16. Part I, Vol. 1 above. For details regarding the life and works of Mīr, refer D. Nos. 14 and 15. Part I, Vol. 1 above; and J.F.B. Cat., No. 164, p. 85.

No. 74. * دیوان سودا

DĪWĀN-I SAWDĀ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 91. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Restored in 1942-43 from D. No. 20. Part I, Vol. 1 above. For details regarding the life and works of Sawdā, refer D. No. 70 above and J.F.B. Cat. No. 146, pp. 76-80.

No. 75. • دیوان ولی

DĪWĀN-I WALĪ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 131. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Restored in 1942-43 from D. No. 4. Part I, Vol. 1.

This copy contains the poetical work of Walī, the celebrated poet of the Deccan. His well-known poetical work styled Raudhat al-safā روضة السفا is noticed in J.F.B. Cat. No. 112, p. 59. Ethé, Ind. Off. Lib. Cat. No. 162; and Rieu I, p. 152 b.

Beginning :

جن ني عاشق کي چهرہ کون ديا ہے يک بہار الخ *

End :

قربان ہوا اس چشم کي والا عصر پر عشاق کا تن من *

No. 76. * بياض اشعار متفرقة

BAYĀDH-I ASH'ĀR-I MUTAFARRIQAḤ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 6. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, not known.

Begins on fol. 76b of the MS. described under D. No. 41 above.

Restored in 1942-43 from D. No. 7. Part I, Vol. 1.

No. 77. * بياض اشعار متفرقة

BAYĀDH-I ASH'ĀR-I MUTAFARRIQAḤ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 4. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, not known.

Begins on fol. 8 ob of the MS. described under D. No. 41 above. Restored in 1342—43 from D. No. 6 Part I. Vol. I above.

No. 78. * اشعار ہندی

ASH 'AR-I HINDI.

Substance, paper. Size, 8 × 4½ inches. Pages, 156. Lines, 9—10 on a page. Language, Hindi.
Character, Nasta'liq. Condition, injured. Mode of writing, not good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 170 a of the MS. described under D. No. 197. Part III, Vol. 1.

This booklet contains many Hindi verses. Neither the name of the author, nor the title of the work is found anywhere in the MS.

Date of transcription and the name of the scribe not mentioned

Beginning :

..... اٹھ بہامن بیٹھے بہون اساریں

کنجین کی کھنڈیاں آنکھیں کچ کنجک انجیر ناتھ مذہاریں *

End :

نہنچت نسبت میر انت ہے کنتھہ اننت اسنت کری بل میں

بن میں سریر نہ دھیر دھرے نے سریر کی پیدا راستھل میر *

No. 79. دورے

DAWHARAY.

Substance, paper. Size, 8 × 4½ inches. Pages, 66. Lines, 12 on a page. Language, Hindi.
Character, Nasta'liq. Condition, injured. Mode of writing, not good. Appearance, old.

Extent, complete.

Begins on fol. 249 a of the MS. described under D. No. 197. Part III, Vol. above. The name of the compiler of these Hindi verses is not mentioned anywhere in the MS.

Date of transcription and the name of the scribe not known.

Beginning :

آنسو و چلت نہت برہنی اکت چوت کم کاج

سر منہ یدد بب کھنڈ کری سو آوت یہ باج *

End :

دہونم جو نکست مددہ جل جانب ہوا آہ
..... بیوکن منحن کرکي ساہ *

FICTION.

No. 80. * اسرار عشق

ASRĀR-I 'ISHQ.

Substance, paper. Size, $12\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 200. Lines, 27 on a page (including those on margins), Condition good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Ghulām Husayn Muhammad. * غلام حسین محمد

A very interesting love-story of 'Āqil and Nazarband Baygam, the two members of the royal family of Rome. The name of the author and his Takhalluṣ are contained in the following verses appearing on fol. 99 b.

ہے مولود میرا غلام حسین
مدد میر مرے ہیں امام حسین *
خلص تو میرا محمد ہوا
غلام اب میں بدرا محمد ہوا *

He also calls himself 'Abd-al-Husain :

اؤر عبدالحسین ہی میرا نام ہے
یہی نام ہے مجھکو اکرام ہے *

The author is quite probably identical with the author of the Raudhat al-Sālihīn, a copy of which is found in the British Museum. The date of composition of this Mathnawī and the name of the author are found in the following verses on page 551 of the "Yurup men Dakḥanī makḥṭūtāt". "یورپ میں دکھنی مخطوطات"

بارہ سے سن یہ اٹھوان تھا سن
جبکہ اس نظم سے غلام حسن *
ہوا فارغ بدرکت حضرت
ہر محمد و آل او صلوات *

A. H. 1208.

A.H. 1225 is the date of composition of the present work. This date is contained in the following verses appearing on fol. 99b. It may also be noted that according to the author's own statement, the work was commenced A.H. 1222 and was finished in A.H. 1225.

یہ حاصل ہوا ہیگا جب تجھ کو گنج
تھامن ایک ہزار دوسد و بست و پنچ *

شروع جو کیا میں یہ قصہ کہتیں
تھا بارا سے بائیس وہ سن و یقیں *

میں چھوڑا تھا آدھا بنا کر اسے
جو کچھ فکر مجھے پڑی آن کر *

ہوا ہے بفضل خدا یہ نلام
تھا بارا سے بست و پنچ میں تمام *

From the verses cited above it can easily be presumed that the author was alive between A.H. 1208 and A.H. 1225. Some of the following chronograms found at the end of the MS. also supports this view.

کچھ اس سیر نہیں ہے بفضل خدا
تو پھر دیکھ ہے قصہ عشرت نزا *

اوسکا ہر مضمون اہل دل کہتیں
کہ دیا ہے پل سیر یوں سرتار عشق *

محبت کے دوسے یہ ہاتف کہا
کہ مقبول دل ہائے امرار عشق *

سال تاریخ خواست چوں حیدر
شد ندا شاید خوشی زسروش *

In some of the verses composed by his contemporaries, the poet is also called Nawwāb نواب.

از تصنیف نواب عالی مقام

چو شد داستان فرح اختتام *

بفضل خدا و بفضل ندی

کہا جبکہ نواب نے مثنوی *

The story begins on fol. 3 a with the following heading in red-ink :

آغاز داستان قصہ تنہا روم یعنی فیروز شاہ احوال کوید *

The opening verses of the story are :

خوشی سے پلا مجھکو مانی شراب
کہ تا میر کہوں ایک کہانی شتاب *

خوشی سے پلا تو مگی پر خمار
کہ تا میر خشی سیتی یوں دلفگار *

کہ تھا روم کے ملک میں ایک شاہ
بہت خوبی و خلق کا پادشاہ *

سبھی پادشاہ دہرین اسکو خراج
سہارے اسے روم کا تخت و تاج

The following note appears at the end of the MS. on fol. 100 b.

اپنی کتاب اسرار عشق بتاریخ دوم ماہ ربیع الاول سنہ ۱۳۲۲ ہجری
روز چہار شنبہ بحسب خواہش حبیب النساء بہ قلم غلام جیلانی عفی عنہ
اختتام یافت *

The margins contain many of the verses of the Mathnawī. The copy is well bound and covered in a nice cloth. The Mathnawī contains many Ghazals of the poet both in Persian and Urdu. It consists of five thousand and four hundred line .

The copy is dated Rabī' al-awwal, A.H. 1322. Scribe, Ghulām Jilānī.

Beginning :

شروع میر کیا یوں بنام کریم
کہ وہ ہیگا بیشک علی العظیم *

وہ واحد ہے یکتا وہ خلاق ہے
وہ معبود برحق وہ رزاق ہے *

رسانندہ روزی ہندکان
کشایندہ کاروا ماندکان *

وہ ہیگا کریم اور وہ ہے رحیم
وہ ہیگا قدیم اور ہے حکیم *

وہ ہے پادشاہ زمین و زمان
وہ سب اپنے بندوں پہ ہے مہربان *

وہی ہے علی کل شی قدیر
نہیں کوئی اس سا وہ ہے نظیر *

وہ ستار ہیگا وہ غفار ہے
وہ قدوس و عون وہ جبار ہے الخ

End :

تھا پنجشنبہ کا روز روزِ سعید
ہوا ختم یہ قصہ با امید *
محمد ندے طول کر اوسکے بس
ہوس ہے تو تھکے ہمیں قدر بس *
تمام یہہ ہوا ہیگا اسرارِ عشق
ہوا گرم اسمیٰ بازارِ عشق *
کیا ہوں میں اب ختم قصہ کی بات
کہو آل احمد پہ ہر دم صلوات *
تمام شد اسرارِ عشق *
تاریخ گذرایندہ حسن اندین خان بہادر *
اگر دیکھے ذرا بہہ شعر والا
تو عاشق ہوے ہر تصنیف والا *
تو شہر شعر کا سردار و وال
رعیت ہیں تیرے مضمون عالی *

No. 81. کتاب دہستان (دوسرا چمن) *

KITĀB-I DABISTĀN (DŪSRĀ CHAMAN).

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 79. Lines, 20 on a page. Condition, good.
Mode of writing, not good. Appearance, new.

Extent, complete.

Author, not known.

Restored in 1942-43 from D. No. 23, Part I, Vol. 1.

This copy seems to be the second Daftar or the second part of the work styled Dabistān دہستان.

No. 82. قصہ دلالہ محتالہ *

QIṢṢAH-I DALLĀLAH MUHTĀLAH.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 29. Lines, 20 on a page. Condition, good.
Mode of writing, not good. Appearance, new.

Extent, complete.

Author, not known.

Begins on fol. 25 of the MS. described under No. 41 above. Restored in 1942-43 from D. No. 21 Part, I, Vol. 1

No. 83. قطعه جم جاء *

QISSAH-I JAMJĀH.

Substance, paper. Size, $10\frac{1}{2} \times 8\frac{7}{8}$ inches. Pages, 7. Lines, 20 on a page. Condition, good
Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Kamtarin. * کمتارين

Restored in 1942-43 from D. No. 10, Part I, Vol. 1.

The author's full name is Miyān Kamtarin. He is also called Pir Khān. He is an Afghāni, but spent the greater part of his life at Delhi and died in A.H. 1168. His name is mentioned in Qiyām al-Dīn 'Alī Makhzan-i nikāt مخزن نکات, a copy of which is noticed in Ethe, Ind off-Lib. Cat., Vol. i, P. 360, No. 701. It is stated that Kamtarin used to sit in the evening in the Chauk of Delhi, and to sell his poems which he had written on detached pieces of paper. There appears at the end of the MS. fol. 7a a prayer in Arabic which opens with : اللهم افمع لنا ابواب الرحمة and ends with رحمه الله يا ارحم الراحمين *

No. 84. قصه لعل و گوهر *

QISSAH-I LA'L WA GAUHAR.

Substance, paper. Size, $10\frac{1}{2} \times 8\frac{7}{8}$ inches. Pages, 27. Lines, 20 on a page. Condition, good.
Mode of writing, not good. Appearance, new.

Extent, complete.

Begins on fol. 5 a of the MS. described under D. No. 83 above.

Restored in 1942-43 D. No. 11, Part 1, Vol. I.

'Ājiz was born in the Dakhan and died in A.H. 1187. The Mathnawi was probably composed after A.H. 1150. 'Ājiz has also left a Diwān. This 'Ājiz is not identical with Sayyid Muhammad 'Ājiz, the author of the Qissah-i Malikah-i-Misar قصه ملکه مصر which was composed in A.H. 1100/ A.D. 1688.

The present work has been published at Madras in A.D. 1873.

No. 85. مثنوي سعد *

MATHNAWI- I SA'D.

Substance, paper. Size, $10\frac{1}{2} \times 8\frac{7}{8}$ inches. Pages, 10. Lines, 20 on a page. Condition, good.
Mode of writing, not good. Appearance, new.

Extent, complete.

(Poetry).

Begins on fol. 18 b of the MS. described under D. No. 83 above.

Restored in 1942-43 from D. No. 12, Part I, Vol. 1.

No. 86. قصہ دہنی *

QIṢṢAH-I DAKHANI.

Substance, paper. Size, 8 × 5½ inches. Pages, 24. Lines, 15-17 on a page. Condition, injured. Mode of writing, very bad. Appearance, old.

Extent, complete.

Author, not known.

A defective Mathnawī in Dakhanī verse. Neither the name of the author, nor the actual title of the work is to be found anywhere in the MS. Haydar Khān is probably the name of the author which is contained in the following verse appearing on fol. 12b.

اے کرم کرتوں معجز سرا
کے حیدر خان تیرا کدا *

The hand writing is so bad that it is difficult to read the verses correctly. Scribal mistakes are found throughout the copy.

Beginning :

اول حمد بواہن اے تیرا
توں ہے کہ پرورد عالم کیرا *
کروں حمد اللہ کا جیوں بار بار
سزا وار ہی حمد اللہ کے تھار *

End :

اے کرم کرتوں معجز سرا
کے حیدر خان تیرا کدا *
کہ تعجب لطف سون معجزوں دیتا ہے
تیری وصل میں جم راون

No. 87. * حکایات

HIKĀYĀT.

Substance, paper. Size, $9\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 4. Lines, 17 on a page. Condition, injured.

Mode of writing, fair. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 74 a of the MS. described under D. No. 693, Part III, Vol. 2. Fragment of a large work in Dakḥanī prose. It is an abridged version of an English original, translated by order of Dr. John Gilchrist into easy Urdu, for use in educational institutions. According to the statement in the preface, the original English work was rendered in to some of the Indian languages. The copy is defective at the end.

Date of transcription and the name of the scribe not known.

Beginning :

بہلا پند ہرن اور شیر بدر کی تمثیل - کسی وقت ایک ہرن شکاری کے
ڈرے بھاگ کر ایک غار کے اندر بیٹھا ہے

End.

تمہارا بدن برف کو سیا کر سکتا ہے پر برف تمہارے جسم کی سیاہی
دور نہیں کر سکتی *
خلاصہ بد آدمی بھلے کو برا کر سکتا ہے - برے کو بہلا *

No. 88. * ترجمہ منطق الطیر

TARJUMAH-I MANTIḤ AL-ṬAYR.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 227. Lines, 20 on a page. Condition, good.

Mode of writing, fair. Appearance, new.

Extent, complete.

Author, Shaykh Wajih al-Dīn Wajdi. * شیخ وجہ الدین وجدی

Restored in 1926-27 from D. No. 30, Part I, Vol. 1.

Wajdi is a native of Kurnool. He is known to have written two other Mathnawīs, namely, Tuhfah-i, 'Āshiqān تحفہ عاشقان (A. H. 1115) and Bāgh-i Jānfizā (A. H. 1145). The present work is also styled Panchhī bāchā پنجہی باچا. This was composed in A. H. 1131, A. D. 1719. This appears to be the correct date of its composition. J. F. Blumhardt has wrongly attributed the authorship of this Mathnawī to a poet whose Takhallus is dha'if ضعیف (vide J. F. B. Cat., P. 63 No. 121).

Date of transcription, A. D. 1926-27.

Scribe, not known.

Beginning :

یاد دلیرن یاد کر اس پاک کون
جن دیا جیون اس موٹی بہر خاک در آہ *

End :

تا کہ بندشے جایں میرے سب گناہ
ہوے از جلد یو میرا نامہ میاہ *

ترجمہ منطق الطیر * No. 89.

TARJUMAH-I MANTIQ AL-TAYR.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 196. Lines, 20 on a page. Condition, good.
Mode of writing, fair Appearance, new.

Extent, complete.

Restored in 1942-43 from D. No. 31, Part I, Vol. 1. above.

Similar copies are described under D. No. 31-32, Part I, Vol. 1 above. A good copy of the present work is known to be found in the Āsafiyah Library, Hyderabad (Deccan.)

MEDICINE.

No. 90. طب شفا *

TIBB-I SHIFĀ.

Substance, paper. Size, $9\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 64. Lines, 10 on a page. Condition, good.
Mode of writing, fair. Appearance, old.

Extent, complete.

A short Urdu treatise on medical science, composed by an anonymous writer, dealing chiefly with the general principles of hygiene and describing the medicaments used in the treatment of diseases. The work was translated, as is stated in the preface, at the request of one Hadhrat Baygam Šāhibah (fol. 2 a) from a medical work styled, Muntakhab * منتخب.

This book is styled on the fly-leaf Kitāb-i tibb-i Shafāi کتاب طب شفائی The last page contains three separate prescriptions.

The copy is dated A.H. 1210. The fly-leaf bears the following statement.

نمبر ۲۴ فی محرم الحرام سنہ ۱۲۰۰ ہجری *

Beginning :

بعد از حمد اور مدح کی او ایسا پروردگار کہ بیچ حکم اوسکی تمام انسان
و ملائک و حیوانات و آسمان و زمین حاضر اور سرگرم ہیں از او ایسا خدایتعالی
کہ بیچ آواز کن کی اس دونو جہاں کو موجود کیا اور او ایسا حکیم ہے کہ

اپنی حکمت سون سب ندین تھا سو اوسی ظاہری میں لایا اور بعد از تعریف
 سید البشر یعنی محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم کی الص *

End :

نسخہ تب بہت فائدہ مند ہی کشنیز خشک تین ماشے بادیاں چہی
 ماشے اصل سوس تبی ماشے • مغایک تولہ کل نیلوفر تین ماشے یہہ تمام
 دوا یاں کا جوشندہ تیار کر کر تناول کریں *
 تمام شد *

روز جمعہ کے ذیحہ کی مہینے میں تاریخ چہارویں کتاب تمام ہوئی
 سنہ ۱۲۱۰ ہجری *

No. 91. * نسخہ جات *

NUSKHAH-JĀT.

Substance, paper. Size, $7\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 8. Lines, 13-18 on a page. Condition, good.
 Mode of writing, fair. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 39 a of the MS. described under D.No. 647, Part III, Vol. II, below.
 Contains a few useful Naskhah-jāt with a brief description of principles concerning
 hygiene. The prescriptions are given both in Urdu verse and prose. It appears
 that the various prescriptions mentioned in the present copy are selected from
 different medical works. A prescription from Shaykh Ibrāhīm is given on fol. 40 a
 which is considered useful for applying as ointment or *مرحم*

The copy is written by different hands.

Date of transcription and the name of the scribe not known.

Beginning :

صبح کو خواب سے جب پروے بیدار

زبان کا کر مزا معلوم اے یار *

اگر میڈھا ہے لذت خون کا جوش

نہر توں فصہ ہے اوسکے سراموش *

اگر کڑا ہے لذت خون کا تھوڑا

ہے بے شک تہہ بدن میں تپکا زورا الص *

End :

بعد از سرے دوسری آدھی پوڑی اور آٹھا اونس شراب ڈالکر خوب حل
کر کر پھر وہ شکر مذکورہ کو اوسمیں ڈالکر آمیز کر کر سوکا لینا تب وہ شکر
رنگ ہو یا چمک دار لیرینگے جب رنگ تیار ہو گیا *

No. 92. رسالہ نسخہ جات *

RISĀLAH-I NUSKHAH-JĀT.

Substance, paper. Size, $8\frac{1}{2} \times 6\frac{3}{4}$ inches. Pages, 16. Lines, 18-21 on a page. Condition, good.
Mode of writing, bad. Appearance, old.

Extent, complete.

Author, not known.

Begins abruptly on fol. 45 a of the MS. described under D. No. 651 Part III, Vol. II below.

A short Urdu treatise on the methods of preparing various prescriptions for various diseases. Some verses from the holy Qurān are also quoted; and it is claimed that if the verses are properly chanted many of the diseases and ailments will disappear. Regarding the treatment of certain diseases, some sayings of the holy Prophet (peace be on him) are also quoted.

The copy is written by different hands.

Date of transcription and the name of the scribe not known.

Beginning :

دیگر نسخہ سیدہ خدوم خراجہ نصرالدین چراغ دہلوی فرماتے ہیں - اول ضرور
کر کر دو رکعت نماز پڑھ کر فاتحہ کرنا اور سات دفعے درود پڑھنا بیچھے یہ
آیت پڑھنا ان امنوا باللہ وجا ہدافع رسولہ الخ *

End :

اگر کل انار کے پھل کے سات کھاویگا تو درد شکم درد اور بدینی کا دور
ہوے اگر سوٹ و گرم پانی سے کھاویتو شکم دور ہوے *

نہت تمام *

No. 93. نسخہ جات *

NUSKHAH-JĀT.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 26. Lines, 11-13 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 1a of the MS. described under D. No. 547, Part III, Vol. II below.
A collection of some useful prescriptions.

The text is full of spelling mistakes.

Date of transcription, Šaffar, A.H. 1272.

Scribe, Lālah Bālaḡi Rām.

Colophon :

ایںچند نسخہ جات وغیرہ بتاریخ پنجم ماہ صفر المظفر سنہ ۱۲۷۲ ہجری
در مقام مدراس بجای ترملکھڑی بھیلہ امیدوار سرکار فدیخ آثار از دست
عاصی پر معاصی کمتربیر عوام لالہ بالاجی رام نگارش یافت *

Beginning :

بعد حمد و نعت حضرت رسالت پناه صلی اللہ علیہ وآلہ وسلم کہ الص

End :

بعد ایک شب کے صحبت کئے تو البتہ بارہا سال کی عمر ہوگی اگر
بہت دیر پالی گیا تو دو تین خطرے (قہرے read) حالت اصلی پر آویگا۔
مغرب ہے *

تمام شد *

GRAMMAR.

No. 94. رسالہ قواعد ہندی *
RISĀLAH-I QAWĀ'ID-I HINDI.

Substance, paper. Size, $9\frac{1}{4} \times 5\frac{1}{2}$ inches. Pages, 43. Lines, 17 on a page. Condition, injured.
Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 52 b of the MS. described under D. No. 693, Part III, Vol. II, below. A similar printed copy is described under D. No. 3 i, i above.

The present copy is styled on fol. 52 b, Risālah-i Zubān-i Rikhtaḡ. رسالہ زبان ریختہ.
Whereas in the colophon on fol 73 b, it is called Risalah-i Hinde Gilchrist.

رسالہ ہندی کلکرسٹ

It appears that the work was compiled at the request of John Gilchrist, the famous patron of Indian languages, for the use of the students of Fort William College, Calcutta.

Date of transcription, A.H. 1236, Scribe, Muhammad Tipū.

Colophon : on fol. 73 b.

رسالہ ہندی کلکرسٹ وقت ظہر روز دوشنبہ ماہ ربیع الاول تاریخ
شانزدہم سنہ ۱۲۳۶ ہجری اندری بندہ کمتربین خاک پائے عالم محمد
تیبو جہت مطالعہ خود نوشتہ شد در شہر حیدر آباد *

Beginning :

یہ رسالہ زبان ریختہ ہندی کی صرف و نحو میں مشتمل ہے در
مقالہ پر مقالہ اول مفردات میں کلمہ وہ لفظ کہ موضوع ہوئے واسطے ایک
معنی مفرد کے یہ شامل ہے تین بحث پر الخ *

End :

فایده دہسنا و دہلکنا دونوں مترادف ... چوسنا چوسکنا ہٹنا ہٹکنا
ہٹاوریکہ کلام اکثر یہ الفاظ ذکر کرتے ہیں۔ یعنی جو ہے سو تمہاری سو
چیز صاحب مہربان نام خدا چشم بد دور *
تمام شد *

No. 95. * قواعد دکھنی *

QAWĀ'ID-I DAKHĀNĪ.

Substance, paper. Size, 8 × 6½ inches. Pages, 27. Lines, 11 on a page. Condition, good.

Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 122 b of the MS. described under D. No. 732, Part III, Vol. II, below.

A short Urdu treatise on the conjugation and etymological forms of Urdu verbs. The name of the compiler is not found anywhere in the MS. The following note appears at the end of the MS. on fol. 135 a.

بفضلہ تمام ہوا رسالہ صرف دکھنی کا ۱۵ ماہ نومبر سنہ ۱۸۲۷ء بمسب
از دست غلام محی الدین - مالک این کتاب عاجز غلام دستگیر *

At the end of the MS. appear a few Urdu verses and letters in Persian prose.

Date of transcription, A.D. 15th November 1827.

Scribe, Ghulām Muhiyi al-Dīn.

Beginning :

چانکہ تمام فعلار دکھنی زبان میں چھ قسم ہیں ماضی و مضارع
حال و مستقبل امر و نہی - ماضی او فعل ہی جو گذشتہ سے علاقہ رکھے
جیسا مارا مضارع او فعل ہی کہ جس سے زمانہ حال و آئندہ کا سمجھا
جاوے حال او فعل ہی جو زمانہ موجود سے تعلق رکھے جیسا مارنا
ہی الخ *

End :

گردان اسم فاعل کی *

مارنے والا مارنے والے مارنے والی مارنے والیاں *

فعل . میں اسم مفعول کے اور بعد از صیغہ ماضی مطلق مجہول کا
بھی جیسا ماریا گیا اور کبھی لفظ ہوا کو آخر ماضی مطلق کے یادہ کر کے سے
حاصل ہوتا ہے *

گردان اسم مفعول کی *

ماریا ہوا مارے ہوئے ماری ہوئی ماریاں ہوئیاں

DREAMS, GEOMANCY, DIVINATION, ETC.

KULLIYĀT-I 'AMALIYYĀT.

کلیات عملیات *

No. 96. * تعبیر نامہ

TA'BIR NĀMAH.

Substance, paper. Size, $11\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 30. Lines, 19 on a page. Condition, fair.
Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Dreams.

Author, Qādirī. * قادری

The other works herein are (i) Fāl Nāmah, fol. 16 b, (2) Risālah-i Nujūm (Persian), fol. 19 a, (3) Risālah dar Ramal (Persian), fol. 21 b, (4) Ta'bīr Nāmah (Persian), fol. 24 a, (5) Tarjumah-i Fāl-i Qurān, fol. 30 b, (6) Tafṣīl-i Ta'bīrāt-i Khwab (Persian), fol. 37 a, (7) Ahmadi Fāl, fol. 40 b, (8) Risālah dar 'Ilm-i Nujūm (Persian), fol. 54 b, (9) Majma'al-Fawā'id, fol. 58 a, (10) Majmu'ah dar 'Ulūm-i Ghāyb, fol. 67 a, (11) Risālah dar Tibb (Persian), fol. 102 a.

Ta'bīr Nāmah on fol. 1, Urdu translation in verse of a Persian treatise on the interpretation of dreams, by an anonymous author, but whose Takhalluṣ (penname) is contained in the following verses:—

(fol. 1 a)

زبان کو نعت سے اب قادری کہول
یہ پائی میر سخن کے وہ شکر کہول *

(fol. 2 a)

تعبیر قدرت بفرن شاعری
ملی تبراً تخلص قادری *

(fol. 15 b)

یہ اپنی قادری کو قادری کر
کدا کردی نہ شاہ دیر تری کر *

From the following verse appearing on fol. 15 b, it is clear that the date of composition of the present work is A.H. 1216.

تھی من پھرت سے بارہ سو پورہ
یہ غنچہ تب دہاں در اپنے کہولا *

The following verses on fol. 2 a may be carefully noted, as they contain an account of the author's life and details regarding the present work.

یہ دل دریائے فکرت کا ہو غراض
اے آتا جب سگن کے مرتبیاں خاص *
نہوتا تھا انہو کا کوئی خریدار
ہوا تھا گرم بیغدری کا بازار *
محبوب کرتے ہیں جوہریاں ملامت
کہ پوت اپنی ہمارے آگے لامت *
کوئی کہتا تھا مجھ کو کہجائے
ہیں در دالے تیرے موتی کے دالے *
کوئی کہتا تو کیوں پڑتا پڑاتا
بڈھا جوں کوٹھری میر پڑاتا *
یہ سن شہرت لیا دل میرا فی الفر
میں باز آیا سخن کہنے سے ہر طور *
ولیکن میرے یاں ایک درست آیا
سراپا مغز ہر با پوست آیا *

ہی شمس الدین جسکا نام ثانی
شرافت اور نجابت میں گرامی
کہا مجھ کوں زباں درفشان سے
کہ تو ممتاز ہے سب شاعران سے *
پلا مجھ کو سخن کا تیری پانی
پیداسا میں ہوں اے بحر معانی *
مرے نزدیک نسخہ فارسی ہے
مجھ والے کوں مثل آرمی ہے *
فن تعبیر کا اسمیں بیان ہے
بیان اس کا نہ ہر ایک پر عیاں ہے *

ڪر اس ڪا ترجمہ ٻڌي مير مرقوم
 ڪہ نسخہ معتبر ہے اڏر منظوم *
 نبالے ڪا قرار اس سے ڪڍ مير
 اوسے ٻڌي زباں سے ڀون ڪها مير *
 بياں اس ڪا ڪيا منظوم سارا
 زمانے ڪو جس ڀي ڪارا *
 (fol. 14 b)

پہ تعبیراں جو بولا ٻيڻ وار
 وہ ٻيڻ سب فارسي نسخہ سے اي يار *

It appears that the author took materials from Kāmil al-Tabīr. کامل التعمير the famous early work on the interpretation of dreams by Abū al-Fadhl Husayn who flourished towards the middle of the 6th century of the Hijrah. The following verse appearing on fol. 3 b may be cited as an evidence of the above statement.

زيادہ بهي طرف سے اپنے بول
 ڪهر ڪچھ ڪامل التعمير سے بول *

The work is divided into fourteen Bābs and a Khātimah.

The copy is not dated. Scribe, not mentioned.

Beginning :

ٺٽائي به نہایت اڏر بسيار
 ٻي معبود حقيقي ڪون مزاروار *
 جهڙڪ منہ پر ٻياري آب ڪن ڪا
 عدم ڪے نيند سے ٻمڪو جڳايا *
 عدم ڪا ٻي ليا تها ڪهيو اندارا
 ٻمارے منہ اڃالے مير لے آيا *
 اوسي ڪهانا ہے نا پينا ہے نا خواب
 ولا نوم صفت ہے اس ڪي درياب *
 بشاره ميں ڪسي ڪو وہ مذب سار
 ڪيا ٻي فيض اوجي سے مرفراز *
 ديا ٻي اس نبي ڪو عام تعبير
 ديار دهر ڪا جو ٻوڪيا مير الخ *

دی ہمت راہ کا مجھ کو سرانجام
 کہ ہمت راہ میرے آئیگی کام *
 دے بھرہ مایہ عرفان مجھ کو
 بچالے راہ کی چوروں سے مجھ کو *
 میرا سائی تو ہی ہے رہنما ہے
 تجھے بھولا سو دایم *
 عذاب قبر سے مجھ کو چھڑادے
 مجھے دو خکی آتش سے بچادے *
 طفیل مصطفیٰ کے مجھ کو یا رب
 بخش ہماری گناہاں میری تو سب *

No. 97. * فال نامہ

FĀL NĀMAH.

Substance, paper. Size, 12 × 7½ inches. Pages, 5. Lines, 19 on a page. Condition, fair.
 Mode of writing, not bad. Appearance, old.

Extent, complete.

Subject, Fortune-telling (Geomancy).

Author, not known.

Begins on fol. 16 b of the MS. described under D. No. 96 above.

A short Urdu treatise in prose on divination by putting fingers upon a special magical tablet on which certain numbers are written. The author explains in detail the inner meanings of those numbers and their influence on the future. Neither the name of the author, nor the title of the work is found anywhere in the MS.

Date of transcription and the name of the scribe not known.

Beginning :

ہو فال ہی رسول صلی اللہ علیہ وسلم دیکھو سو یہ اصل دیکھنے وقت
 پہلی وضو کرنا بعد از الحمد للہ یکبار قل ھواللہ تین بار پڑنا بعد دما یکبار
 یہ پڑنا بسم اللہ الھم انی اسألتک وتعالی بکتابک الخ *

End ;

بسبب یا تین روز میرے تیرا کام فتح ہوئیگا بزرگاں کے نام سو قرآن
 پڑا کر بخشنا بلا دور ہوئیگی انشاء اللہ تعالیٰ *
 تمہارا شہد *

No. 98. احمدی فال *

AHMADĪ FĀL.

Substance, paper. Size, $12 \times 7\frac{1}{2}$ inches. Pages, 23. Lines, 17 on a page. Condition, fair.
Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Fāl.

Author, Qādir 'Alī Kamtar. قادر علی کمتار

Begins on fol. 40 b of the MS. described under D. No. 96, above.

A short Urdu treatise in verse on divination and fortune-telling by the method of Ramal, with numerous illustrations of tabular forms, strange incantations, magic figures termed as فایمہ and تعویذ was composed by one Qādir 'Alī, poetically known Kamtar. The work is in the form of a Mathnawi. The name of the author appears in the following verses on fol. 51 b.

محمد امام الدین ابن علی
غلام ان کا میر یعنی قادر علی *
یہی کمتار تخلص سے مشہور ہے
وہی شعر ناقص میں مذکور ہے *

The poet speaks of his father in the following verses appearing on foll. 51 a and 51 b. The title of the work and other details are also contained in the lines :

بہمد اللہ کمتار تو خوشحال ہے
ہوئی انصرام احمدی فال یو *
کیا ترجمہ فال قرآن کون
ذکر فال بھی چند عنوان سون *
کیا منتخب علم تنجیم بھی
کیا سب قواعد سے ترقیم بھی *
ہر ایک حرف کے سب موکل کو دیکھ
برج اور ستاری مفصل سودیکھ *
کہ یعنی رکھا قاعدی پر نظر
لکھا تب یہ تفصیل کے میں سطر *
کیا دیونڈ میں سب بیاض و کتاب
لکھا ہی قواعد جو عالیہ جناب *

کہ یعنی پدر میری والا تھا
 مجھے پیشوا مقتدا اوستاد *
 مجھے فیض ہے انکی انفاس کا
 مجھے بوٹی خوش ہے اوسی ..
 کتابان سے انکو اتنا بہت شوق
 کتابت کا سب عمر تھا انکو ذوق *
 میری لک نہ بھولے کتابانکی بات
 خزانہ کہیں اوقلم اور دوات *
 کتابان لکھے او سو مشہور ہیں
 بہت مدرسے جسے معمور ہیں *
 جنو کے ہزاران سوشاگرد ہیں
 کروں کیا عدد سب زن مرد ہیں *

The date of composition of the work is contained in the following verse on fol. 51 b.

کیا احمدی فال کون منہی
 سنہ یکہزار دو صدوسی و سہ *
 A. H . 1233

Date of transcription and the name of the scribe not known.

Beginning :

بھمد خرد بخش اہل علوم
 تصور سے ہی مغفرت سب نجوم *
 مہندس نیا بھول کر ہندسہ
 پڑیا اہل تقریم کو وسوسہ *
 قرعہ عجز کا پہنیکا رمال نے
 میر ہے صاحب فال نے *
 خداوند دانندہ غیب ہے
 مندرہ نقایس سے لاریب ہے *
 منہم رہی اور رمال او
 کہ پہچانتا خلق کے فال او الخ *

End :

کروں فاتحہ تم جو دیکھنی گے فال
 وگرنہ ہے محنت میری با.....
 خدایا گناہاں سے کر پاک تون
 سبھی زشت اعمال کر پاک تون *
 سخن میرا مشہور کر جا بجا
 بحق محمد شفیع الورا *
 تمت تمام شد *

No. 99. ترجمہ فال قرآن *

TARJUMAH- IFĀL-I QUR'ĀN.

Substance, paper. Size, 12 × 7½ inches. Pages, 13. Lines, 20 on a page. Condition, good.

Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Fāl.

Author, not known.

Begins on fol. 30 b of the MS. described under D No. 96, above.

A short treatise in Urdu verse on divination by putting fingers upon the verses of the Qurān, with the interpretation in alphabetical order of the initial letters of the verses upon which the finger was put. The interpretation extends to the letter ق only. It seems therefore that the copy is incomplete at the end. The present work is a translation of a Persian work styled Fāl-i Qurān فال قرآن

کہ فرمائی مجھے فہم القرین ہی
 نظم اسکا کئے تو بہترین ہی *
 کیا یہ نظم ترتیب فال قرآن
 کہ لانا ہی مسلمان صدق ایمان *

The date of composition of the work is A.H. 1242, which is contained in the following verses on fol. 32 a.

تواریخ کا کروں اب عقد حاصل
 جمادی الثانی تھی تاریخ اول *
 کہ بارہ سو پہ چہل و دو انتہا سن
 کیا دریافت از بس شعر کے فن *

Hand writing and spelling mistakes throughout the copy. Alphabetical letters in red ink. The last page bears a short incantation or *منتر* *چنتر*. The copy is not dated. The name of the scribe not known.

Beginning :

قال الله تعالى والله المستعان علي ما تصفون
 کرونمیر اول حمد خدا ہی
 وہی ہادی یقین راہ ہدا ہی *
 بشرکیتین وہی عرفان بخشیا
 دیا عزت شرف امکان بخشیا *
 تفصل حق کہا تو سب عیاں ہی
 نہیں تو سر بسر کنگی زبان ہی الخ *

End

جو کچھ ارشاد تھا فضل خدا کا
 کرم افضال وہ اُسکی عطا کا *
 ہوا مجھے پُر کرم اکرام اسکا
 عطا مخصوص وہ انعام اسکا *

No. 100. مجمع الفوائد

MAJMA'AL-FAWA'ID.

Substance, paper. Size, 12 x 7½ inches. Pages, 18. Lines, 20 on a page. Condition, fair.
 Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Divination.

Author, Sayyid Shāh 'Abd al-Nabī Qādirī. سید شاہ عبدالنبی قادری عرف نبی بادشاہ *

Begins on fol. 58 a of the MS. described under D. No. 96, above.

A short Urdu treatise on divination by astrology and the influences of the heavenly bodies on days and hours, with numerous astronomical tables and magical figures and diagrams, compiled by Sayyid Shāh 'Abd al-Nabī, called Nabī Badshāh. The name of the author and the title of the work appear on fol. 58 a. The date of compilation is not known.

The copy is not dated. Scribe, not known.

Colophon : on fol 58 a.

سید شاہ عبدالنبی قادری عرف نبی بادشاہ عفی عنہ چند نواید
 دریافت کرنے ایام سعد اور محرمات کی واسطے حضور قدسید نواب عالمیہ

کے زبان ہندی سین یہ رسالہ بہوت کٹاہاں فارسی میں نکال کر قایدہ
موافق دستور العمل

اور نام اسکا مجمع الفوائد دستور العمل شاہی رکھا *

Beginning :

الحمد لله رب العالمين والصلاة والسلام على رسوله سيدنا محمد المختار
والله الاطهار واصحابه " برار اجمعين بعد مراسم عاصي معاصي دعا گوید الخ *

End :

لا اله الا الله محمد رسول الله صلى الله عليه وسلم برحمتك يا ارحم الراحمين
فلان بتت فلان *

No. 101. مجموعہ در علوم غیب

MAJMU'AH DAR 'ULUM-I GHAYB.

Substance, paper. Size, 12 × 7½ inches. Pages, 70. Lines, 20 on a page. Condition, fair.
Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Fortune-telling.

Author, not known.

Begins on fol. 67 a of the MS. described under D. No. 96, above.

A confused collection, defective fragments and short pieces in Urdu and Persian prose and verse, dealing with astronomy, astrology, Ramal, Fāl, eras, solar and lunar, interpretation of dreams, secret scripts, amulets, calculation of dates, demonology and magical practices, etc., illustrated with numerous figures and tabular forms. The copy is carelessly written by different hands. Urdu and Persian passages are intermingled. There is neither beginning nor end. The sources of these fragments are not known. Neither the name of the author, nor the title of the work is mentioned anywhere in the MS.

The copy is not dated. Scribe, not known.

Beginning :

شیخ شرف الدین قدس سرہ العزیز گفتہ اند کہ اور سوزو کردہ بعدہ ایک
بار سورۃ فاتحہ بخواند و سہ مرتبہ قل هو الله احد خواندہ سطرالف یک و سہ سہ
سطر طرح کند ہرچہ سہ سطر باقی ماند البعدہ (علامہ read) بنویسد - مطلب کدام
حوالہ کند باید دید الخ *

End :

چورو منتر ایسر پاچا سید سانچا بحق الله محمد رسول یہ مہتر
واسطہ دنہل اور تولک اور کڑھ واسطہ تیل پردم کر کر دینا

DICTIONARY

No. 102. فرہنگ ترکی فارسی انگریزی
FARHANG-I TURKI FĀRSI ANGRAYZI.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages 22. Lines, 20 on a page. Condition good.
Mode of writing, not good. Appearance, now.

Extent, incomplete,

Author, not known.

Begins on fol. 40 *b* of the MS. described under D. No. 41, above.

Restored in 1942-43 from D. No. 33, Part I, Vol. I, above.

PART II—ARABIC

THEOLOGY.

No. 198. * دلائل الخيرات

DALAIL-AL-KHAIRAT.

Substance, paper. Size, $9 \times 5\frac{1}{2}$ inches. Pages, 272. Lines, 9 on a page. Condition slightly injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Abū Abd Allah Muhammad b. Sulayman b. Abu Bakr Jazūli.

ابو عبد الله محمد بن سليمان بن ابوبكر جزولي *

It is a well-known collection of prayers of the Holy Prophet Muhammad, compiled by Abu Abd Allah Muhammad b. Sulayman b. Abu Bakr Jozūli. It is a very popular among the Muslims and has been repeatedly printed. The compiler died on Rabi-'al-awwal 870 A.H. corresponding to 1465 A.D. (see Rieu Suppl. Cat. of the Ar. Mss. in the Brit. Mu. P. 165a. Similar copies are described in e Rieu, Ar. Cat. P. 76 ; doth, No. 350 ; the Ber. Cat. No. 3919 ; Pr. No. 807 ; and the Khed. Lib. Vol. II P. 194). A Persian commentary styled Mazra'-al-Hassanat مزرع الحسنات upon the present work is noticed in Bk. Cat. Vol. XVI, P. 112.

The title of the work appears on fol. 1b. The name of the author and the date of composition are not mentioned any where. The full title of the work, as given in the Preface, is دلائل الخيرات وشوارق الانوار في ذكر الصلوة على النبي المختار صلعم. The copy is incomplete at the end. The first word of every Prayer is in red ink. Foll. 18a—19a contain five coloured map sketches representing the sacred tomb or روضه مبارك. The copy is slightly repaired. The name of the scribe and the date of transcription not mentioned.

Beginning :

الحمد لله الذي لا ايمان والاسلام والصلوة والسلام علي محمد
نبيه الذي استنقذ به من عبادة الاوثان والا صنم وعلي آله اصحابه النجباء
المررة الكرام الص *

End :

واجعلها نورا بين ايدينا ومن خلفنا وعن ايماننا وعن شمالكنا وفي
حياتنا وموتنا وفي قبورنا وحشرنا ونشرنا وظلا يوم القيامة علي

No. 199. * درود مسعود

DARŪD-I-MAS'ŪD.

Substance, paper. Size, $8\frac{1}{2} \times 4\frac{1}{2}$ inches. Pages, 27. Lines, 9 on a page. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

A short collection of prayers copied from اوراد خان غالب محمد خان. The title appears on the fly-leaf and in the colophon. There are interlinear and marginal notes through out. Date of transcription and the name of the scribe, not known.

Colophon—Fol. 14b.

ایں درود مسعود در قصیدہ آرکات ملک کرناتک از اوراد خان سمو المکان
غالب محمد خان در مہ ماہ مبارک رمضان سنہ ۱۲ جلوس والا تھریو یامت *

Beginning :

انصلوۃ واسئم علیک یا رسول اللہ انت شافع المذنبین انا المذنب
نشنعنی یا شافع المذنبین الصلوۃ والسئم علیک یا رسول اللہ الص *

End :

اللہم یا موجود صل علی محمد الراجد و علی آل محمد و بارک و سلم
کما صلیت و بارکت و ارحمت و ترحمت علی ابراہیم و علی آل ابراہیم
و علی جمیع الانبیاء والمرسلین و علی المملکۃ المقربین و علی عباد اللہ الصالحین
و علی کل ملک برحمتک یا ارحم الراحمین *

No. 200. * اسماء غوث الاعظم

ASMA'-I-GHAUTH-AL-A'ZAM.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 5. Lines, 11 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Syed Ahmad Kabir-al-Rafā'i.

سید احمد کبیر الرفاعی *

This is a form of incantation addressed to the reputed Saint Shaikh 'Abdul Qadir Jilānī (b. circa A.H. 470, d. A.H. 561) with the attributes ascribed to him.

The colophon appears on fol. 1b.

ایں اسماء مبارک حضرت غوث الثقلین رضی اللہ تعالیٰ عنہ من تصنیف
سید احمد کبیر الرفاعی قدس اللہ سرہ *

Written in a neat and bold Naskhi character. It breaks off in fol. 3b. Date of transcription and the name of the scribe not known.

Beginning :

يا حضرت شهنشاہ یا اکمل من اولیاء اللہ یا قادر بقدرۃ اللہ یا موصوف
بصفات اللہ یا معروف بذات اللہ یا متعجلي بتجملۃ اللہ یا منصور بذور
من اللہ الخ *

End :

یا رفیق السفر یا قاصر الخطر یا قاطع الشرر یا کلید الظفر یا قطب الشجر
والعصر از کرم رمن نگر سہ بار بگوید اغثنی وامددنی یکبار بگوید *
تمت تمام شد *

No. 201. انوار العقول في اشعار وصي الرسول *

ANWĀR-AL-'UQŪL FI 'ASH'ĀRI WASĪ AL-RASŪL.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{3}{4}$ inches. Pages, 98. Lines, 20 on a page. Condition, good. Mode of writing, not bad. Appearance, new.

Extent, complete.

Subject, Arabic Poetry.

Author, Abd-al-Rahman b. 'Alawi b. Muhammad al-Aydarūs.

عبد الرحمن بن عاوی بن محمد العیدروس *

Restored from D. No. 43 Part II, Vol. I. The work is preceded by a short preface by the compiler. The title of the work appears on fol. 5a of the Ms. The following note appears at the end of the Ms.

کتبه الفقیر جمشید بن محمد بن مسعود الحسینی الزواری فی سلخ شهر
جمادی الآخر سنۃ ثلث وتسعين وثمانیه الخ *

No. 202. شرح ہدایۃ الحکمہ *

SHARH-AL-HIDĀYAT-AU-HIKMAH.

Substance paper. Size, $10\frac{3}{4} \times 7\frac{1}{2}$ inches. Pages, 94. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, incomplete.

Subject, Philosophy.

Author, Husain b. Muinuddin al-Maybadi. حسین بن معین الدین المیبدی

Begins on fol. 25a of the Ms. D. No. 649 It is an Arabic commentary on al-Hidāyat-al-Hikmah الهدایۃ الحکمہ, a well-known book on Philosophy written by Athir-al-dīn Mufadhḍhal 'Umar-al-Abḥari (d. A.H. 663), the author of the commentary on the Īsāghaujī. The MS. is full of marginal glosses. Since the pages are not properly arranged the work actually begins on fol. 64b and breaks off in folio 30b. Folios are arranged in the following order :—42a—47b ; 34a—41b ; 25a—33b ,

17a—24b ; 9a—16b ; 1a—8b. Few pages are slightly injured. The copy is written by two different hands (see fol. 29b). The date of transcription is not known. The name of the scribe is Turab 'Ali.

Beginning :

الهداية امر من لديه وكل شيء يعود اليه له الحمد علي ما انعم علينا
سوانيق النعم ولو احققها والهم اليها حقائق الحكمة و دقا يقها و الصلوة علي
جميع الانبياء والا ولياء خصوصا علي نبينا محمد الخ *

End :

و النار ايضا ينقلب يوا كما يشاهد في المصباح فان ما ينفصل عن شعلته
لو بقيت نارا ترويت

No. 203. شرح التهذيب *

SHARH-AL-TAHZIB.

Substance, paper. Size, 8 × 4 $\frac{1}{2}$ inches. Pages, 56. Lines, 21 on a page. Condition injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Maula Shaykh 'Abdal-Salam. مولانا شيخ عبد السلام

A defective copy of a commentary on Tahzib al-Mantiq تهذيب المنطق of 'Allamah Taftāzānī علامه تفتازاني (d. A.H. 792), a popular text book of Deductive Logic. The commentary is elaborate and comprehensive in its mode of description and simple and lucid in style. The name of the author and the title of the work appear on the fly-leaf. Nothing is known about the author of the present commentary. This work seems to be quite different from the two well-known commentaries of Mulla 'Abd Allah Yāzdi (d. 1015 A.H.) and Mulla Jalāl al-Din Dawwānī respectively, different copies of which are described under D. Nos. 128, 129, 130, 132 and 141. ii. i (ref. also Rieu, Brit. Mus. Ar. Cat. P. 501a, No. 735 and Brn. Camb. Mu. Ar. Cat. P. 103).

The commentary is not easily distinguishable from the text. The copy is much damaged ; but still it is readable. The copy is not dated and the name of the scribe not known.

Beginning :

قال المولى العلامة بسم الله الرحمن الرحيم تقديره بسم الله الرحمن الرحيم
اولف لان متعلق بهذا الباب ما جعل التسمية مبدء له و شرح كلمات النسبة
في المطولات الحمد معناه غاية الثناء مختصة بالله لانه

End :

ويمتنع تركيب ما يتي من امرين متساويين فيكون للجنس العالي فصل
مقوم ولا يكون هذا الفصل مقسما للجنس اللذي فوqe ان ليس فوqe جنس ثم
اعلم ان فصل النوع السافل مقدا له ولا يجوز ان يكون له فصلا مقسم
الرابع الخاصة و هو الخارج الوجودي يعنى ان الخاصة في اصلا حهم
اسم لكلي

No. 204. * رسالته في المنطق

RISĀLATUN FĪ AL-MANTIQ.

Substance, paper. Size, $6\frac{1}{2} \times 3\frac{1}{2}$ inches. Pages, 166. Lines, 17 on a page. Condition much injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, not known.

An Arabic super-commentary upon the commentary in an anonymous work in logic. The copy is defective both at the beginning and end. The title of the work, the name of the author and the date of composition cannot be ascertained. The folios are numbered, but they are not properly arranged. The folios are found to be arranged in the following order. Foll. 78a—93b, foll. 142a—149b, foll. 134a—141b, foll. 74a—77b, foll. 94a—133b, foll. 150a—157b. The copy abruptly opens on fol. 78a and ends on fol. 157b.

Date of transcription and the name of the scribe not known.

Beginning :

تسميه به كون الميزان سببا لظهور النطق و اقوله حتي
المنطق و محله و لما كان ظهور القوة النطقية التي هي في النفس الناطقة
و تقويها الص

End :

والجسم النامي المتصف العامة المشتركة بين الانسان والشجر ولا توجد
ذالك اي تمام المشترك المذكور كالحيدوان مثلا في النوع *

GRAMMAR.

No. 205. * الفرائد الضيائية

AL-FAWĀ'ID-AL-ZIĀ'YAH.

Substance, paper. Size, $7\frac{1}{2} \times 12\frac{1}{2}$ inches. Pages, 211. Lines, 23 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Mullā Nūr-al-Dīn 'Abd-al-Rahmān al-Jāmī.

ملا نور الدين عبدالرحمان الجامي *

A well-known commentary of al-Kāfiyah of Ibn-i-Hājib. Copies of the same are described in Vol. I, Part II under D. Nos. 95, 96 and 98. The MS. contains marginal and interlinear notes. Just to distinguish the text from the commentary, the former is written in red ink. The name of the scribe and the date of transcription not known.

Beginning :

الحمد لولايه والصلوة علي نبيه وعلي اله واصحابه المتتابعين بآديه اصابع هذه
فوائد وانبيته بحل مشكلات الافيه علامته المشتهر في المشارق والمغارب ... الخ *

End :

..... وبعد قد استراح ابن كد الانتهاض لنقل هذا الشرح عن السواد
الي البياض لعبد الفقير عبدالرحمان الجامي ونفع الله سبحانه في وظائف
عبوديته للاعراض عن مطالبته الاغراض والاغراض صفوة السبب الهادي عشرين
رمضان المنتظم في سلك شهور سنته سبعته وسبعين وثمان مائته - تمت *

No. 206. كشف النقاب عن مخدّرات ملحقته الاعراب *

KASHF-AL-NIQA'B 'AN MUKHDARAT-I-MULHAT-AL-
I'RAB.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 122. Lines, 20 on a page. Condition good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, 'Abd-al-Qadir. b. Ahmad. b. Ali-al-Fākihī.

عبدالقادر بن أحمد بن علي الفاكهي *

A restored copy of the work described under D. No. 106, Vol. I, Part II. It is a commentary by 'Abd-al-Qadir Fākahī (d. 982 A.H.) upon the Mulhat-al-I'rāb of al-Qāsim b. 'Ali-al-Harirī (d. 516 A.H.); the latter was printed in Cairo in A.H. 1302. Various commentaries have been written on this well-known work.

No. 207. الرشاد في شرح الارشاد

AL-RISHAD FI SHARHIL IRSHAD.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 81. Lines, 20 on a page. Condition, good. Mode of writing, fair. Appearance, new.

Extent, complete.

Author, Muḥammad-b-Sharīf al-Husaynī. محمد بن شريف الحسيني

A restored copy of the work described under D. No. 71, Vol. I, Part II.

No. 208. * العوامل

AL-'AWĀMIL.

Substance, paper. Size, $11\frac{1}{2} \times 7\frac{1}{4}$ inches. Pages, 2. Lines, 10—14 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, 'Abd al-Qādir b. 'Abd al-Rahmān al-jurjānī.

عبدالقادر بن عبدالرحمان الجرجاني *

The other works herein are (1) sharh al-'Awāmil fol. 26, (2) Nahw-i Mir (Persian) fol. 27a, (3) Kitāb-i Dhariri fol. 26b, (4) Al-Kāfiyah fol. 27b, (5) Hall al-Lughāt (Persian) fol. 226b.

The well-known primer of Arabic syntax for beginners. Copies of the same are described under D. Nos. 72 a, 92, 93, Part II, Vol. I, above.

Date of transcription and the name of the scribe not known.

Beginning :

العوامل في النحو عني مائة الشيخ الامام الفاضل عبدالقادر بن
عبدارحمٰن الجرجاني *

End :

والمعنوية منها عددان العامل في المبتدا والخبر والعامل في الفعل المضارع
وهو وقوع موقع الاسم *

No. 209. * الكافية

AL-KĀFIYAH.

Substance, paper. Size, $11\frac{1}{2} \times 7\frac{1}{4}$ inches. Pages, 225. Lines, 5 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Jamāl al-Dīn Abū 'Amr 'Uthmān b. 'Umar, known as Ibn al-Hājib,

جمال الدين ابو عمر و عثمان بن عمر المعروف بابن الحاجب *

Begins on fol. 27b of the MS. described under D. No. 208 above.

The well-known standard work on Arabic syntax by Ibn al-Hājib who died in A.H. 646/A.D. 1248, 1249. Copies of the same are described under D. Nos. 101, 102, 103 and 104. Part II, Vol. I above.

The present copy contains copious interlinear and marginal notes in Arabic and Persian, chiefly from Jami's famous Arabic commentary, styled Sharah-i Mullā Jāmī شرح ملا جامی *

The owner of the copy is Muhammad Darwaysh.

Date of transcription and the name of the scribe not known.

Beginning :

الكلمة لفظ وضع لمعني مفرد وهي اسم وفعل وحرف الخ *

End :

والمخففة تحذف للساكن وفي الوقف فيرد ما حذف والمفتوح ما قبلها
تقلب ألفا بفصله — تمام شد *

No. 210. * العوامل

AL'AWĀMIL.

Substance, paper. Size, $11\frac{1}{2} \times 7$ inches. Pages, 8. Lines, 7 on a page. Condition, fair
Mode of writing, good. Appearance, old.

Extent, complete.

Author, 'Abd al-Qādir b. 'Abd al-Rahmān Jurjānī

عبد القادر بن عبد الرحمن الجرجاني *

Begins on fol. 68b of the MS. described under D. No. 680, Part III, Vol. II
above.

Same work as that described under D. No. 208 above.

Copious interlinear and marginal notes throughout.

No. 211. * كتاب ضريري

KITĀB-I DHARIRI.

Substance, paper. Size, $11\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 27. Lines, 15 on a page. Condition,
slightly worn-eaten. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Abū al-Hasan 'Alī b. Muḥammad b. Ibrāhīm al-Dhariri,

أبو الحسن علي بن محمد بن إبراهيم الضريري *

Begins on fol. 13b of the MS. described under D. No. 208 above.

A popular standard work on Arabic etymology.

A copy of the same work is described under D. No. 93, Vol. I, Part II—

Date of transcription and the scribe not known.

No. 212. * علل الخليلي

LAL AL-KHALILĪ.

Substance, paper. Size, $6\frac{1}{2} \times 3$ inches. Pages, 112. Lines, 7 on a page. Condition,
much injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

A short standard Arabic book on etymology. The title of the book and the name of the scribe appear on the fly leaf. The name of the scribe is Muhammad Salim. The copy is written in a bold Naskhi character. Date of transcription not known.

Beginning :

الحمد لله رب العالمين والصلوة على رسوله محمد وآله اجمعين اعلم
ان المصدر اصل الـ *
End :

وكذا حكم مهموز اطمان اطمان اطمان فـهـو مطمان والله اعلم بالصواب *

No. 213. * زنجاني

ZANJĀNĪ.

Substance, paper. Size, $7\frac{1}{2} \times 4\frac{1}{4}$ inches. Pages, 26. Lines, 8—10 on a page. Condition, good. Mode of writing, fair. Appearance, old.

Extent, incomplete.

Author, 'Abd al-Wahāb b. Ibrāhīm al-Zanjānī. عبد الوهاب بن ابراهيم زنجاني

Begins on fol. 86b of the MS. described under D. No. 687. Part III, Vol. II below.

Copies of the same are described under D. Nos. 72 and 73. Part II, Vol. I above.

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله رب العالمين أعلم ان التصريف في اللغة التصير الـ *

End :

وقد يستوي لفظ العاعل والمفعول في بعض المواضع

ومنحجاب ومختار ومضطر ومعتد ومقعد *

No. 214. * شافيه

SHĀFIYAH.

Substance, paper. Size, $10\frac{1}{4} \times 9\frac{1}{4}$ inches. Pages, 44. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete

Author, Jamāl al-Dīn Abū 'Uthmān 'Umar b. Al-Hājib

جمال الدين ابو عثمان عمر بن الحاجب *

A restored copy of the work described under D. No. 74. Part II, Vol. I above.

Similar copies are described under D. Nos. 75, 76 and 77. Part II Vol I above.

No. 215. شرح العوامل

SHARH AL-'AWĀMIL.

Substance, paper. Size, $11\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 20. Lines, 15 on a page. Condition, slightly worm-eaten. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 2b of the MS. described D. No. 208 above.

Same work as those described under D. Nos. 83, 92 (a), 93 (a) and 113 (b).

Part II, Vol. I above.

Beginning :

الحمد لله رب العالمين والصلوة على من

End :

وعند أكثر الكوفيين عامل الفعل المضارع تجرده عن العوامل النواصب والجرارم
وهو المختار *

No. 216. شرح العوامل

SHARH 'AL-AWĀMIL.

Substance, paper. Size, $11\frac{1}{2} \times 7$ inches. Pages, 19. Lines, 19 on a page. Condition, fair. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 72b of the MS. under D. No. 680.

Same work as that described under D. No. 215 above.

Occasional interlinear and marginal notes are found in Persian and Urdu. A few pages at the end of the copy contain miscellaneous passages in a confused hand writing.

MISCELLANEOUS.

No. 217. الحكايات

AL-HIKĀYĀT.

Substance, paper. Size $8\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 130. Lines, 11 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Fiction.

Author, not known.

This is an Arabic translation of an anonymous collection of Persian tales and stoires mostly with some moral maxims. The present copy contains the

Persian text also. The name of the author, the title of the work, and the date of composition are not known. The Arabic version is written in bold and clear Naskhi character. There are many mistakes as far as the application of diacritical marks to the Arabic passages are concerned.

Date of transcription and the name of the scribe not mentioned.

Beginning :

دوزن در باره طفلي مزارع ميگردند و گراهِ نداشتند اردو پيش قاضي رفتند
وانصاف خواستند قاضي جلاد را طلبيد و فرمود كه اين طفل را دو پاره كن *
امراتين تذاعن في طفل و كلمتا هما بلاشهر فترافعن عند القاضي و طلبن
الانصاف فالحقاضي طلب الجلاد و امره بان تقطع هذا الطفل الصغ *

End :

و قدر نعمت خدا و ندي شناسم يادشاه چون اين جواب شنيد بسنديد
و اودا در كنار گرفت و مرتبه او بزرگ كرد *
واعرف حق نعمت السلطان و فرح السلطان منه واحضنه و قبله و اعظم قدره
و مذكوره فرق ماكان *

No. 218. غريب المقامات

GHAṬIB AL-MAQĀMĀT.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 126. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Glosses.

Author, 'Umar b. 'Alī b. al-Mubārak al-Manīlī, عمر بن علی بن المبارک المونی

A restored copy of the work described under D. No. 181. Part II, Vol. I above.

This work contains copious glosses on the well-known work styled Maqāmāt al-Harīrī of Al-Qāsim b. 'Alī al-Harīrī (d. A.H. 516). A very valuable copy of the Maqāmāt al-Harīrī, dated A. H. 557/A.D. 1162 and copied by Muhammad b. Muhammad al-Harīrī, a grandson of the author, is noticed in Brit. Mus. Suppl. Cat. of the Ar. MSS. No. 1006 P. 635.

The author of the present work appears to have lived during the middle of the 7th century of the Hijrah. The glosses are very useful and explanatory throughout.

PART III—PERSIAN THEOLOGY.

No. 537. (فتوح العزيز) تفسير عزيز

TAFSĪR-I 'AZĪZĪ (FATH AL-'AZĪZ).

Substance, paper. Size, $11\frac{1}{4} \times 6\frac{1}{4}$ inches. Pages, 434. Lines, 21 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Tafsir (Exegesis).

Author, Maulānā Shāh 'Abd al-'Azīz Dihlavi مولانا شاه عبدالعزیز دہلوی

A very extensive Persian commentary on the 30th Part of the Holy Qur'ān entitled Pārah-i 'Amm. Relevant Traditions and apt quotations from famous writers on his subject are pressed into service.

The author is the son of Shāh Walī Allāh Dihlavi (b. A.H. 1114 d. 1216) and grandson of Shāh 'Abd al-Rahīm Dihlavī. Maulānā Shāh Rafī 'al-Dīn Dihlavi (b. A.H. 1163 d. 1233) and Maulānā Shāh 'Abd al-Qādir Dihlavi (b. A.H. 1167 d. 1243), his two great learned brothers have left a number of renowned works in Persian and Urdu. Shāh 'Abd al-'Azīz was born in A.H. 1159, A.D. 1746 and died in A.H. 1239/A.D. 1824. He is also the author of the Bustān-i Muḥaddithin بسنن محدثین and Tuhfah-i Ithnā 'Ashariyyah, etc.

The present MS. copy of his commentary on the سورة فاتحه (fol. 1—46) has a short preface by him. This preface is the first part of the commentary. The second part begins on fol. 49b. A subject index to Part II is appended on fol. 47 and 48. This part begins with the commentary on the سورة عم يتساءلون. A copy of the present work without preface is noticed in Ivanow, A.S.B. Suppl. Cat. Vol. II. No. 990, wherein it is styled Tafsir-i 'Abd al-'Azīz. The title Fath al-'Azīz فتوح العزيز is contained in the following note on fol. 1a.

تفسیر جزء عم تیسارون از شاه عبدالعزیز صاحب قدس سره که مسطور
بفتح العزيز است بتاریخ دهم شعبان سنه ۱۲۷۱ هجری روز شنبه از پراج کتب
جناب افضل العلماء قاضی ارتضی علی خان صاحب سرکار فیض آباد
جناب حضرت قبلہ نواب سید محمد ط. خان بہادر مدظلہ العالی بمقیمت
مبلغ ہشت روپیہ دوازدہ آنہ خرید شد *

The work was written as is stated on fol. 2a in the preface, in A. H. 1208. Our copy is very old, probably transcribed during the lifetime of the author or shortly after his death in A.H. 1239. Qādhi Irtidhā 'Alī Khan Ṣāhib, the owner of the copy was born in A.H. 1198 and was still alive in A.H. 1268. In the

following note appearing at the end of the MS. on fol. 169b, it is stated that this copy was transcribed from the original and was collated with it.

” کد باغیت المقابلة من الاصل المنقول عنه * ”

The scribe of the original copy is 'Abd Allāh (fol. 2a).

Foll. 1—46 seem to have been supplied by a different hand. This portion is much injured, but still it is in a readable condition. The Arabic text is written in red in the Naskhī character. The first portion is in Nasta'liq and the Arabic verses are underlined in the red. The copy is well-bound. Occasional explanatory notes appear on the margins.

Commentary on سورة فاتحه begins on fol. 2b with :

بسم الله الرحمن الرحيم : بزم خدای بخشاینده مهربان الص *

Commentary on سورة عم یحسان opens on fol. 49b with :

سورة تسائل واین سورة را نهار نیز گوید مکی است الص *

The work has been repeatedly printed.

Date of transcription and the name of the scribe not mentioned.

Beginning :

حمد را با تر نسبتی درست

بر دربار که رفت بر درتست *

سپاس تقدس آسایس جمیع السند را بدرگاه اوست و ستایش مبرا از آلائش
در جمیع ازمنه سزاوار بارگاه اوست جوارح آفریده را چه یارا که
آفریننده را در خور کبریای او ستاند *

از دست و زبان که بر آید

کز عهدا شکرش بدر آید الص *

End :

ولیز بعضی از محققان نوشته اند که ابتدای قرآن بلفظ با است و انتهای او
بلفظ سین اینهمه اشاره بانست که قرآن مجید در کرین بس است چنانچه حکیم
نذاتی فرموده است *

اول و آخر قرآن زجه با آمد و سین

یعنی اندرره دین رهبر تو قرآن بس *

No. 538. * تفسیر حسینی

TAFSİR-I HUSAYNĪ.

Substance, paper. Size, 13½ × 9½ inches. Pages, 992. Lines, 27 on a page. Condition, fair. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Tafsir (Exegesis).

Author, Husayn b. Ali 'al-Wā'iz al-Kāshifī, حسین بن علی الواعظ الکاشفی

A Persian commentary upon the holy Qur'ān, with the Arabic text in red-ink written in the Naskhī character, by the well-known Kamāl al-Din Husayn b. 'Alī al-Wā'iz al-Kāshifī (d. A.H. 910/A.D. 1505). The author intended at the request of Mir 'Alī Shīr to write an elaborate commentary upon the Holy Qur'ān in four volumes, styled *Jawāhir al-Tafsīr li-Tuhfat al-Amīr* جواهر التفسير لتعفة الأمير. He could finish the first volume only. A copy of this first volume is noticed in Ethe, Ind. Off. Lib. Cat., No. 2680. The present work (which is quite different from the جواهر التفسير لتعفة الأمير) is a commentary on the whole of the holy Qur'ān. It was written during A.H. 897 and 899/A.D. 1492-1494.

The سورة and جزو are distinctly marked in red. The first page is gorgeously embellished; second page is gilded; splendid binding. Some pages are damaged, but repaired. On the first page is a Persian note relating to the purchase of the MS. at a cost of Rs. 64. The first and the last pages contain two seals. The first reads thus: ۱۱۰۱ سید جادو به ۵ خان. The second is not decipherable, but it bears the date A.H. 1072. The copy appears to be very old and most valuable. The owner is stated to be Sayyid Jāh Muhammad Qādīrī.

Date of transcription and the name of the scribe not known.

Colophon, on fol. 16.

تادر غره محرم المکرم سنه سبع وتسعين وثمان مائة بحریة عالیہ ملهم
غیبی از عالم لاریبی بخاطر فائز بنده حانی حسین اعط کاشفی رسید که
عجالتہ الوقت را ترجمہ مدرا از تکلف سخن آرائی ... و خاطر خاطر را پیش
از رسیدن آن ثمرات ریاضی فرقانی بدین نوبادہ حدائق معانی کہ نسبت
باسم سامی آن حضرت بمواهب علیہ التسمی یافتہ محفوظ گردانید

The title *Mawāhib-i 'Aliyyah* مواهب علی otherwise known as *فسر حسین* occurring in the above passage, appears on P. 1460. of Ethe, Ind. Off. Lib. Cat., Vol. I.

Beginning :

بعد از تمجید قواعد محمد الهی و تاسیس مبادی ثنا خوانی حضرت
رسالت پناهی علیہ و علی آلہ واصحابہ صلواتہ عن التناهی نموده میشود
کہ قبل ازین باشارت مشتمل بہ باشارت کہ از عالیجہ امارت پناه ایالت
دستگاه معالی صفات مذاقب سمات مقرب الحضرت السلطانیہ مومنین المملکتہ
الخاقانیہ عضد ولتہ الدولتہ القاهرة سراج السلطنت الظاہرة موید الاسلام
والمسلمین الص *

End :

و در افتتاح کلام الهی بحرف باء و اختتامش بحرف سین سری است *
چہ این ۱ دو حروف بس باشد عرب گوید ای حسدک بس بمعنی

چندین باشد که حسبک بن الکونین ما اعطیناک بین الحرمین و از نوادر اتفاقات
آنست که این دو حرف در لغت پارسی معنی حسب آید یعنی پسندیده
و حکیم هم اشارت به این معنی نمود بیت اول و آخر قرآن ز چه باو و آمد
و مدین یعنی اندره *

No. 539. * نور العیون

NŪR AL-'UYŪN.

Substance, paper. Size, 9 × 4½ inches. Pages, 92. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Polemics.

Author, not known.

Begins on fol. 152b of the MS. described under D. No. 583 below.

A controversial treatise containing a denunciation of the doctrines of the Shi'ites and a defence of the right and privileges of the companions of the holy Prophet especially of the first three caliphs. The Shi'ah theory of the Imamāt is fully discussed. Ap quotations from various eminent Shi'ah commentaries, the holy Qur'ān and Traditions are pressed into service. Many pages are devoted to the interpretation of the following verse of the Qur'ān which is supposed to be one of the controversial verses of the Qur'ān between the Shi'ahs and the Sunnis:

” تنزیل من حکیم حمید و السابقون الاولون من المهاجرین و الانصار و الدین
اتبعوهم باحسان رضی الله عنهم و رضو عنه و اعد لهم جنات تجري تحتها الانهار
خالدين فيها ابدًا ذالک الفوز العظیم “

Neither the name of the author, nor the date of composition is mentioned anywhere in the copy. “ نور العیون فی تفسیر ” و السابقون الاولون “ is the full title of the work as is stated on fol. 153a in the preface. The date of transcription and the name of the scribe not known.

Beginning :

الحمد لله الذي صير اصحاب نبیه خیر اصحاب الانبیاء و خاطبهم بکنتم
خیرا منه و کذاک جعلناکم امة وسطا لتکونوا شهداء و الزهم کلمته التقوي و انزل
عليهم السکينة و اتم عليهم النعماء و حبب اليهم الايمان و کره اليهم الفسوق
و العصیان فکانوا مشاهدين علي طاعته مدي الاناء و استبغ بتوسطهم علي کل من
دونهم من اهل هذا الدین جلايل الالاء فهم اصول الاول بشمول البطلان
جميع من سواهم فروعهم بلا امتراء الصخ *

End :

بپاس اختصار درین رساله بده روایت صحیحہ اختصار نمود اہل ایمان
وایقان را یک روایت کافی بود و صلی اللہ علی نور الوجود و سرالشیود والہ واصحابہ
انفایزین برضوان المعبود المحبوبین القدوس الوداد وسلم تسلیما کثیرا *

No. 540. * زینت القاری

ZĪNATAL-QĀRI.

Substance, paper. Size, 9 × 4½ inches. Pages, 6. Lines, 15 on a page. Condition, good.

Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Tajwid (Art of Recitation of the holy Qur'ān).

Author, not known.

Begins on fol. 198b of the MS. described under D. No. 583 below.

A short Persian tract on Tajwid. It is partly versified. The title of the work is contained in the following verse appearing on fol. 198b.

ای عزیز اول کہ گفتے باز گوی
زینت القاری کتابے ساختم *

The name of the author is not mentioned anywhere in the copy.

Date of transcription and the name of the scribe not known.

Beginning :

زینت القاری کتابے ساختم
نظم آن را پاری پرداختم *
وقف کردم این قدر از بهر حق
در زبان خاص و عام انداختم *
جهد کر دم من درین در روز و شب
جان و تن را نیز دروی با ختم *

End :

ایضا تم میقات فنادی اکثر هما علی ان قرأ القرآن بالالھان مکروه
اسماع اللہ بما فیہ من تشبیہ و مردہ تولد علیہ السلام ، زیدوا القرآن با صواتکم
القرآۃ بنغمۃ العرب قال علیہ السلام اقرءوا القرآن ما یحسد العرب *

المنتخب التمجيد * No. 541.

AL-MUNTAKHAB AL-TAJWID.

Substance, paper. Size, 9 × 4½ inches. Pages, 22. Lines, 15 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Tajwid.

Author, not known.

Begins on fol. 201b of the MS. described under D. No. 583 below.

A short Persian treatise on the art of proper recitation of the holy Qur'ān with a description of the principal schools of readers of the Qur'ān. The name of the author is not mentioned in the copy. The treatise is divided into a number of Fās̄ls are in red-ink. An incomplete fragment of an anonymous work on Tajwid is found at the end of this MS.

Date of transcription and the name of the scribe not known.

Beginning :

ای نوا ساز برده تنزیل
راست آمد بیان آن ترتیل *
که ندای حروف و حفظ و قوف
کرد تفسیر آن رسول عطوف *
پس بحکم حدیث اگر خوابی
که ز ترتیل یا بی آگاہی *
مخرج حرفها بنام بدان
با صفائی که کرده اند بیان الص *

End :

صاد را وقف مرخص خوانده
ایستی دروی اگر در مانده *
ق فصل وقف آمد پیشگی
نزد بعضی وقف باشد بعضی لے *
لام الف باشد علامت گردرو
نیست وقف آن جا ترا بگذرا زو *
تمت الرسالة المنتخب التمجيد بعون الملك *
حمید تمت تمام شد *

قواعد القرآن *

QAWĀ'ID AL-QUR'ĀN.

Substance, paper. Size, $9 \times 4\frac{1}{2}$ inches. Pages, 51. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Tajwīd.

Author, Yār Muhammad b. Khudādād Samarqandī,

یار محمد بن خدا داد سمرقندی *

Begins on fol. 214b of the MS. described under D. No. 583 below.

A concise Persian treatise on the proper methods of reading the text of the Qur'ān, illustrated throughout with various verses of the Qur'ān. The work is dedicated to 'Ubayd Allāh Bahādur Khān who reigned in Transoxania (A.H. 939—964/A.D. 1532—1540) fol. 215a. Yār Muhammad b. Khudādād states in the preface that he attended the valuable lectures of the most learned 'Ulamās of his time on this subject and acquired much knowledge of the Tafsir and علم التلاوة. In the preface the author is called Yār Muhammad Khudādād Samarqandī, without ابن before خدا داد. The title of the work appears on fol. 215b. The work is divided into twelve Bābs.

Copies of the same are noticed in Etne, Ind. Off. Lib. Cat., Vol. I, No. 2703 and Ivanow, A.S.B. Cat. P. 437, No. 973. A fragmentary copy of the same work is described in Rieu II, P. 803, No. IV.

Different readings on the margins.

Date of transcription and the name of the scribe not known.

Beginning :

حمد بپند و ثناء بیعد مر حضرت قادری را که قرآن مجید و فرقان
حمید بر ما فرستاده شکر بان منعمی که نعمت ایمان و عرفان بر ما داد تقدت
اسماء و تزیات کبریاء و صد هزاران صلوات نامهای و هفت تهذیبات
زاکیات هر مرقد سنون و مشهد معطر خلاصه کائنات و زبدۀ مخلوقات آن سیدی
که نام مبارکش بخ *

End :

و لعذاب الآخرة اکبر کصاحب العزت أنه لمجنون في لوح اذا جاءه لاوخر
وفي الذاز عات کالمديرات امرا ابصارها خاشعة اذا كره خاسرة حديث موسي
فمن شاء ذكره وفي الغاشية فيها عین جاریة وفي البلد عليه الهد *

تمت الكتاب بعون المک الوهاب *

فقہ عمدة الاسلام *

FIQH-I 'UMDAT AL-ISLĀM.

Substance, paper. Size, 9 × 4½ inches. Pages, 165. Lines, 19 on a page. Condition, much injured. Mode of writing, not good. Appearance, old.

Extent, complete.

Subject, Fiqh.

Author, Abū Tāhīr b. Kamāl. ابو طاهر بن کمال *

Persian treatise in prose, on the Sunni system of Fiqh, dealing chiefly with the five principal commandments or فرائض of the Islamic religion. Two defective copies of the same are noticed in Ivanow, A.S.B. Cat., No. 1051 (I) and the Suppl. Vol. II, No. 997.* The name of the author does not appear in anyone of these two copies. A similar copy is described in the Cat. of the Arabic and Persian MSS. in the Būhār Library (Calcutta), No. 140 (a). The actual name of the author is Abū Tāhīr b. Kamāl Multānī (f. 81b), not 'Abd al-'Azīz as given in Hāji Khalīfah No. 8303. The date of composition is not mentioned. The work frequently quotes extracts from the following authorities (fol. 82a and 82b): 'Umdah عمدة, Aqīdah عقيدة, Amālī امالى, Manār منار, Kashf al-Asrār كشف الاسرار, Fatāwā-Khānī فتاوى خانى, Muhīt محيط, Sharh-i Tahāwī شرح طحاوى, Majma 'al-Bahrayn مجمع البحرين, Targhib al-Salāt ترغيب الصلوات, Tirmazī ترمذی, Mashāriq al-Anwār مشارق الانوار, etc.

According to the statement of the author on fol. 81b, the work is divided into five Muqāddimah. But actually it is divided into the following Bābs:

1. کتاب الایمان, (not mentioned) on fol. 1b, beginning:

درکشف الاسرار آورده است الخ

2. کتاب الطهارة, on fol. 20a, beginning:

شرائط نماز شش چیز است الخ

3. کتاب الصلوة, on fol. 34a, beginning:

بدانکه سبب نماز وقت است بدر آمدن الخ

4. کتاب الصوم, on fol. 59a, beginning:

بدان وفقت الله تعالى علي الطاعات الخ

5. کتاب الزکوة, on fol. 63b, beginning:

زکوة فرض عين است برمسلم مر بالغ و عاقل الخ

6. کتاب الاضحية, on fol. 67b, beginning:

قرباني واجب است بر هر مسلماني که توانگر باشد الخ

7. کتاب الحج, on fol. 68b, beginning:

حج فرض عين است بر همه مسلمانان الخ

8. خاتمه, (not mentioned) on fol. 81b, beginning:

ميگويد بنده كناهگار الراجي الخ

These kitābs are again subdivided into a number of Bābs and Faṣls Headings in red. Arabic passages in Naskhi character. Occasional different readings on the margins.

The copy is not dated, but the following inscription appears at the end of the MS.
 بعون الملك الجليل تحریر ۲۲ رجب المرجب سنہ چہارم محمد شاہی در صیغہ آرکات ماکہ کوناک *

Beginning :

الحمد لله رب العالمين والصلاة والسلام على رسوله محمد وآله وصحبه
 جميعين بدان ارشدك الله تعالى في الدارين در كشف الاسرار آورده است اول
 چيزي كه بر بنده واجب است پيش از جمله فرائض پس از بلوغ شناختن
 خدای تعالی است الخ *

End :

وبخاتمہ خیر این ضعیف را مدد بفاتحه با خلاص کفایت الہیم احینا
 مع الایمان وامتنا بالایمان واحشرنا فی زمرة المتقین یوم الحساب وصلي الله
 علي خير خلقه وآله النبي المكي المدني القرشي وآله اجمعين برحمتك
 يا ارحم الراحمين *

No. 544. فقه عمدة الإسلام.

FIQH-I 'UMDA'T AL-ISLĀM.

Substance, paper. Size, 10½ × 9½ inches. Pages, 83. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

A restored copy of the work described under D. No. 543 above.

No. 545. مالا بد شانعی

MĀLĀ BUDDA SHĀFA'Ī.

Substance, paper. Size, 8½ × 5½ inches. Pages, 256. Lines, 11—13 on a page. Condition, slightly injured. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, not known.

A Persian treatise on religious observances as expounded by the Shāfai school of thought. As the work is intended for the beginners, the language used is simple and easy.

The title appears on the fly-leaf and the chapters are marked in red ink. Folios 105a to 128a were supplied by a different hand. The fly-leaf and the

last page contain two seals respectively. The first reads ملك محمد اسلام and the second is not decipherable. ۱۲۸۶

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله رب العالمين والعاقبة للمتقين و صلوات الله وسلامه و رحمته وبركاته
علي محمد بن المصطفى اما بعد يدا و نفك الله تعالى للطاعات كه اين
كتاب درسيان مسئله چند از فرض و مذمت و ادبست و آنچه بايد دانست
از كارهاى دين و راه مسلماني

End :

واز عبدالله بن عمر روايت آمده است اين معنى كه ما مي شهر دم كه فرستاده
خداى تعالى محمد مصطفى صلى الله عليه وسلم دريك مجلس صدنوبت
مي گفت رب اغفر لي وتب علي انك انت التواب الرحيم م م م ...

ترجمہ کنز الدقائق No. 546.

TARJUMAH-I KANZ AL-DAQĀ'IQ.

Substance, paper. Size, 13 × 7½ inches. Pages, 528. Lines, 15 on a page. Condition injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Naṣr Allāh b. Muhammad b. Jamal al-Azdi.

نصر الله بن محمد بن جمال الازدى *

Persian translation of the famous Arabic work entitled Kanz-al-Daqā'iq
كنز الدقائق, a catechism according to the Hanafi school, by Hafiz al-Din al-Nasafi
(d. A.H. 710/A.D. 1310), printed at Delhi in A.H. 1287.

Similar copies are noticed in Etne, Ind. Off. Lib. Cat., Vol. I, pp. 1386-1389,
where the author is called by different names, such as جمال الازدى, جمال الازدى
جمال الازدى and جمال الازدى. The work is divided into a number of Bābs, Kitābs and
Faṣls—all marked in red ink. The fly-leaf contains the following invocation :

(۱) یا کلج (۲) حیدر جنک *

۱۲۰۱

Preface to the work is written in Arabic. The text of the translation begins with:

كتاب الطهارة فرائض وضوء الخ *

Date of transcription, not known.

Scribe, Hāfiz Nūr Muhammad.

Beginning :

الحمد لله رب العالمين الذي اوضح مناهج الشريعة والا سلام و اورد
مناهل التكليف جملة الانام وجعل العلماء قادة الى الجنة الخ *

End :

الحمد لله وفنني بتر جمته هذا الكتاب والصلوة علي رسوله محمد خير خلقه
والله اجمعين تمت تمام شد کار من نظام شد بتاریخ بهست ونهم شهر محرم
الحرام سنه ۳۰۵ جلوس خط فقیر الحقیر خاک پای حافظ نور محمد عفرالله
ذنبه بروز چهارشنبه در وقت چاشت اتمام رسید بمنه و کمال کرمه *

No. 547. اساس اسلام

ASĀS-I ISLĀM.

Substance, paper, Size, $7\frac{1}{2} \times 5\frac{3}{4}$ inches. Pages, 96. Lines, 10—14 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject,

Author, Ābid. عابد

An account of Islamic law and ethics in Mathnavi form, by one Ābid about whom nothing is known. It was composed in the year A.H. 1064 (fol. 2a).

سر سال هزار وسعت و چهار
گرچه کم بود فرصت بسیار *

The title of the work appears in the following verso on fol. 2a :

چون بدین گونه دادم انعامش
نام کردم اساس اسلامش *

Name of the author on fol. 2a :

گرچه این مرز کار عابد نام
در عبادت ازد بحق یک گام *

Text, on fol. 2b, beginning

بشنوای سالک طریق ارشاد
بادعون حقیقت رفیق معاد *

The MS. has no headings, though space for the purpose is left blank.

Date of transcription and the name of the scribe not known.

Beginning :

بسم معبود کل موجود
من له حمد کل محمود *

صلی ربی علی ابی القاسم
وعلی کل آلہ سلم النعم *

End :

چون تو مانیش قبله و مقصود
 نشود بی شک از درت مطرود *
 چون نباشد بجز تواس تسکین
 چه بود دوستی دگر به ازین *
 تمت تمام شد *

No. 548. رسالة اوقات الصلوة
 RĪSĀLAH-Ī AUQĀT AL-ṢALĀT.

Substance, paper. Size, $8\frac{3}{4} \times 5\frac{1}{2}$ inches. Pages, 17. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Hājji Muhammad Inām al-Dīn Khān, حاجی محمد امام الدین خان

A short but useful work on ascertaining the exact direction of Qiblah قبله and the exact hours for the performance of the five prayers, compiled by Hājji Muhammad Inām al-Dīn Khān, who, according to his own statement in the preface, on fol 16, flourished during the time of Sirājī-Umarā Nawāb 'Azam Jāh Bahadur of the Carnatic family. The work was compiled (fol. 10a) during the year A.H. 1244. Numerous tabular forms containing days, hours and minutes are given. The fly leaf bears a diagram for finding out the four directions. Fol. 10b contains a table indicating the exact location of some of the cities in South India.

The copy is not dated. Scribe, probably written by the author himself.

Colophon :

این خاکسار ذرّه بیدمدار حاجی محمد امام الدین خان عفی الله عنه
 خواست که رساله در معرفت اوقات الصلوة و جهت کعبه شریف بیان سازد *

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي رسوله محمد وآله الطيبين الطاهرين
 واصحابه المهديين اما بعد درين اوان فرحت تيران در زمان جهان بان شريعت
 دان عالم پرو دين پناه مجمع مكارم صاحب السيف والقلم معدن الجود والكرم الخ *

End :

درین باب این خاکسار مدتی سعی بلیغ بکار برده تا که بر اوراق لیل و نهار
یادگار بماند این رساله در سن یک هزار دو صد و چهل و چهار مرتب شد *

۱۲۶۴

هزاران درود و هزاران سلام
بحق محمد علیه السلام *

No. 549. شرح نام حق

SHARH-I NĀM-I HAQQ.

Substance, paper. Size, 8 × 6 inches. Pages, 75. Lines, 13 on a page. Condition, injured.
Mode of writing, fair. Appearance, old.

Extent, complete.

Author, Ikhtiyār b. Giyāth al-Dīn al-Husaynī.

اختیار بن غیاث الدین الحسینی *

A detailed Persian commentary on the well-known Mathnawī entitled Nām-i-Haqq of Maulānā Sharf al-Dīn Bukhārī (Comp. A. H. 703/A.D. 1303). It is written by Ikhtiyār, the author of Mukhtār-al-Ikhtiyār, مختار الاختیار. The commentary deals with all the rites and observances of the legal prayer of the Sunnī school of thought.

The chronogram as composed by him on fol. 80b is enigmatic :

باستكمال ای ماه دو هفته
همانا هفت روزی حرف رفته *

مهری ذی الحجه چون این زیارت تکمیل
بعو تاریخ آن از آخر سال *

The work is styled in Ethe and Rieu Cats. Sharh-i-Maqdam-al-Salāt شرح مقدم الصلاة or Muqaddimah al-Salāt مقدمه الصلاة. Other Persian commentaries on Nām-i-Haqq are noticed in Ethe, Ind. Off. Lib. cat., P. 1375 and Rieu I., P. 23. Arabic passages in Naskhī character. Four pages at the end of the MS. are of a different work. Fol. 1b bears a seal that reads thus :

وتمت علی اولادی مسکین فقیر غلام قادر *

Date of transcription, A.H. 1250. Scribe, not mentioned.

Preface, on fol. 2a, begins with

اما بعد چندین گوید فقیر محتاج برحمت رب الغنی اختیار بن غیاث الدین

الحسینی الخ *

Text, on fol. 3a, beginning with

نام حق بر زبان همی رانم
که بجان و دلش همی خوانم الخ *

Beginning :

سپاس به قیاس سرپرورنده را که رحمت به نهایتش طفل جان را به
شیر دلپذیر خطاب از بستان ام الكتاب پرورش داد و نسیم لطف عییش صبا آئینه
صدی خرد بهین خرد را در مهد رحمت بدست مرحمت بخشش ورد الخ *

End :

بچشم دانستاش جلوه ده
ز تر صیغ قبولش زیور نه *
بتوفیق نواله فتاح علام
ز آغارش رسانیدم با نعام *
کنون دردی که با جانم تریب است
بحمد الله که رب العالمین است *

No. 550. تکمیل الایمان

TAKMİL AL-ĪMĀN.

Substance, p. per. Size, $12\frac{1}{2} \times 7\frac{3}{4}$ inches. Pages, 80. Lines, 17 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, 'Abd al-Haqq b. Sayf al-Dīn al-Turk al-Dihlawī al-Bukhārī.

عبد الحق بن سیف الدین الترك الدهلوی البخاری *

A Persian treatise on the principles of Islamic creed, based on the Sunni doctrine, compiled by 'Ad al-Haqq, the well-known author of *Jazb al-Qulūb ilā dār al-Mahbūb*. جذب القلوب الی دار المحبوب (Vide No. 579 below) and a number of other works (Vide *Étude*, Ind. Off. Lib. Cat., Vol. 1, pp. 1392—1394).

On the first page of the present copy are quoted some of the traditions dealing with the esoteric significance of the names of the holy Prophet. There are copious marginal and interlinear glosses and explanatory notes.

Date of transcription is contained in the following statement appearing on fol. 36b :

تمت هذه الرسالة المسمی بتکمیل الایمان و نفوخته الایقان بتاريخ بست
و دوم رجب المرجب سنة ١٢٧٠ هجرى نبوی حسن اختتام یادت *

—A.H. 1270.

At the end of this copy there are two separate printed copies of the work entitled *Raudhat al-Ābidin* روضة العابدین

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي سيد المرسلين و امام المتقين
و خاتم النبيين محمد وآله واصحابه واتباعه اجمعين هدايت طريق الحق و مهدي
علوم الدين الصالح *

End :

و نا اميدي از رحمت خدا كفر است و ايمن بودن از عذاب وي تعالى نيز
كفر است و ايمن درميان اميد واري و ترس كاري است تمام شد ترجمه ع. بي *

No. 551. * لؤلؤ مجلس

LU'LŪ-I MAJĀLIS.

Substance, paper. Size, $5\frac{1}{2} \times 4$ inches. Pages, 424. Lines, 11 on a page. Condition, much injured. Mode of writing, not bad. Appearance, old.

Extent, complete.

Subject, Religion and Ethics.

Author, not known.

A rich collection of a series of forty-seven discourses on religious and ethical topics delivered by Najm Muhammad between A.H. 859 and A.H. 861 in the famous Jāmi' Masjid of Ahmad Nagar in Gujarāt. They are based principally on the verses of the Qurān, the Traditions of the holy Prophet and the anecdotes from the lives of great saints. The compiler whose name is not known states in his preface that he was a disciple of Sayyid al-Mashā'ikh Sayyid Burhān Mahmūd and that he used to attend the above lectures along with a multitude of all classes of people of his time who thronged to the mosque with great zeal and fervent. From this statement it is clear that the compiler was a contemporary of Najm Muhammad. He was still alive when Najm Muhammad died in A.H. 861 (fol. 13a). Nothing is known about the life and works of Najm Muhammad. The compiler states on fol. 213a that he (Najm Muhammad) died in A.H. 861 at the age of seventy. The date of birth can therefore be placed in A.H. 791. He lived during the time of Abū al-Muzaffar Ahmad Shāh b-Muhammad Shāh b-Ahmad b-Muhammad Shāh b-Muzaffar Shāh Sultān whose identity cannot be established. He spent a greater part of his life, nearly forty years (fol. 213a) in Gujarāt preaching the Gospel of Allāh.

The MS. bears a seal which reads thus : محمد علي حسين خان تاج الاسرا *

On the fly-leaf the following note also appears

۱۰ اردی قعدة سنه ۱۱۴۰ انیس روپہ قیمت

Abū Muhammad is the scribe and the owner of the copy. The title of the work appears on fol. 2b. The title page bears the full title of the work لؤلؤ مجلس. Each lecture is described with proper dates in the following manner

مجلس اول قاضي نجم محمد بتاريخ هفتم ماه ذي قعدة سنه تسع
وخمسين وثمان مائة مثب دو شنيدم كه فاضل ترين و بزرگ ترين شهباسف
سخن در ذكر لطف خدا يتعاله افتاد الص *

The copy is not dated.

Beginning :

الحمد لله رب العالمين والعاقبة للمتقين والصلوة علي رسوله محمد وآله
اجمعين - بد ان اسعدك الله تعالي في الدارين كه اين الفاظ وعظ درر بارو
گوهر نثار قاضي القضاات ملك العصر والزمان شاه دهر وفور العلم
بهر المعاني نعمان الثاني نجم محمد كه در عرصه كجرات تخت كاه شهر معظم
احمد آباد حوس الله تعالي عذ. جميع الافات الدنيا ولاخرة نكاه باد (بعهد ۶)
امايون قطب الدين والدنيا ابوالمظفر احمد شاه بن محمد شاه بن احمد
بن محمد شاه بن مظفر شاه السلطان آن بزرگوار بر معتاد خود بعد از
جمعه حج المساكين وسيد اليوم وشب دو شنبه كه شبي با عظمت و رحمت
است بر منبر مسجد جامع بنا كرو ملك الشرق ملك العبيد الملك
برمي آمد سخنها فائده دين پاك را بگوش خلق در مجلس آن
بزرگوار عالمان وفقهين و قرآن خوان صبح قاري و ملوكان و امرا و لشكريان
و سوداگران و مردان و عورتان در پرده خاص و عام حاضر مي شدند الخ *

End :

بعد از آن بزرگوار نافع خلق علم باعمل داشت بتاريخ شانزدهم ماه
رمضان المبارك سنه احدي وستين وثمانماية در سه شنبه وقت اشراق سه
پاس روز گذشته بود كه از دار فنا بهدار البقا رحلت فرمودند عمر مبارك
بهشتاد سال رسیده چهل سال در كجرات در تذكيرة گذرا نديدند خداوند
مقامش بهجت الفردوس كردن و ابر كران بزرگوار را داین فصير را
اخلاق و محبت الله والله اعلم بالصواب تمت تمام شد مالك و راقم اين كتاب ابو
محمد شكر الله غفر الله لوالديه ولجميع المومنين والمومنات والمسلمين
والمسلمات *

No. 552. شرح نخشبى *

SHARH-I NAKHSHABI.

Substance, paper. Size, 10½ × 9½ inches. Pages, 44. Lines, 20 on a page. Condition,
good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, commen tary on Prayer.

Author, Dhiyā al-Din Nakhshabi.

A restored copy of the work described under D. No. 431, Part III, Vol. I above, wherein it is styled *Sharh-i Du'ā-i Suryāni* شرح دعای سریانی. This is probably another work written by *Dhiyā'al-Dīn Nakḥshabī* (d. A.H. 751), the famous author of the *Tūṭi Nāmāh* (Comp. A.H. 730), the *Silk-i-Sulūk*, the *Juz'īyyāt wa Kulliyāt*, the *Gulriz*, etc. (Vide *Ethe*, Ind. Off. Lib. Cat., Vol. I, Nos. 2034, 743—751, 1838, 1839 and 2852; *Rieu* II, P. 740a; and *Ivanow*, A.S.B. Cat., No. 105). The author is simply called *Nakḥshabī* (Foll. 1a and 43b). At the end of the MS. appear a few *ruzd* lines from the *'Aqaid-i Dakhani* described under D. No. 69, Part I, Vol. II, above.

No. 553. * معرفت المذاهب

MA'RIFAT AL-MAZAHIB.

Substance, paper. Size, $7\frac{3}{4} \times 5\frac{1}{2}$ inches. Pages, 18. Lines, 11 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Sects in Islām.

Author, *Mahmūd Tāhir Ghazālī*. محمود طاهر غزالی.

Herein is included another work *Pand-i-Luqmāni-Hakīm* fol. 10b.

This is a very short Persian tract dealing with the elementary principles of the Sunni doctrine. A brief account of the seventy-three Muhammadan sects is also given. The author calls himself *Mahmūd Tāhir Ghazālī*, but nothing is known about his life and other works. The title colophon of the work appears on fol 2b. Copies of the same work are noticed in *Ethe*, Ind. Off. Lib. Cat. No. 2548 and 1920, II.

Headings in red ink. Arabic passages in neat Naskhī character.

Date of transcription, *Jamādi al-Awwal*, 1254.

Scribe, *Muhammad Qāsim*.

Beginning :

الحمد لله المحمود الطاهر المعبود في الباطن والظاهر الصلوة والسلام على
رسوله الكامل اما بعد گوید جامع این جواهر لای امیدوار بر رحمت
معالي محمود طاهر غزالی احسن الله اليه وغفر الله له ولوالديه که درنا بادشاه
توانا تظاعت الایه ترادف نعمایه چندین میفر ما ید الخ *

End :

حضرت حق سبحانه تعالی بهیچ کس را بدان راه نماند که چنانچه در این راه
صراط مستقیم که راه سنت و جماعت است ثابت دارد بحر مت النبی واله
الامجاد صلی الله علیه وآله واصحابه وسلم *

No. 554. * کتاب الرسائل

KITĀB AL-RASĀ'IL.

بذل الدراية في ذكر ضوابط الرواية *

BAZL AL-DIRAYAH FI ZIKRI DHAWABIT AL-RIWAYAH.

Substance, paper. Size, $9 \times 5\frac{1}{4}$ inches. Pages, 50. Lines, 15 on a page. Language, Persian. Character, Nasta'liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Science of Traditions.

Author, Maulānā Muḥammad Bāqir Āḡah, * مولانا محمد باقر آگاه

The other works herein are (1) Tā'id al-Haqq, fol. 36b (2) I'lāms al-A'lām, fol. 50a (3) Naḥr al-Zindiq, fol. 77a, (4) Al-Tahqiq al-Aniq, fol. 113b (5) Lubb al-Lubāb, fol. 138a, (6) Daf' al-Waswās al-Khannās, fol. 154b, (7) Maqāmi' al-Hadīd, fol. 202a, (8) Al-Barq al-Wāmidh, fol. 234b, Kashf al-Astār, fol. 278a, (10) Al-Hijaj al-Nāhidhah, fol. 293b.

The Kitāb al-Rasā'il is a large Persian work in prose, which, in general, deals with the doctrine of the Imāmate, the legitimacy of the first four caliphs to the Khilāfat, and the most controversial points between the Sunnis and the Shi'ahs regarding the theory of the Divine Right of the Prophets' descendants and nearest of kin to wield the supreme authority in Islam both temporal and spiritual. This theory is bitterly refuted by the author of the above work. The Khwārij or the seceders representing the extreme democratic view that any free Arab was eligible for election as caliph, are also attacked and strong arguments against these theories are furnished. The work is divided into eleven separate treatises on مسائل. For detail notices regarding the life and works of Maulānā Bāqir Āḡah, refer MSS. Nos. 19, 29, Part I, Vol. I. above, 192, Part III, Vol. I, above, 45-51, Part I, Vol. II. above 52-60, Part I, Vol. II above.

The Bazl al-Dirāyah fi Zikr Dhawābit al-Riwāyah is the first treatise contained in the Volume. In the preface the author enumerates the sources studied by him for writing these eleven treatises. The preface begins on fol. 1b and ends on fol. 9a. The present treatise begins on fol. 10a and ends on fol. 35b. This treatise which deals with the Science of the Traditions and Narration and the authenticity of some of the اسناد (chains) and متن (text), should be treated, as the author states in the preface, as a kind of general introduction to the رسائل that follow it.

Beginning :

بعد حمد خدا و نعت رسول

بشنو این نکته را بسمع قبول *

که این رساله اولی است از کتاب الرسائل فیما یتعلق بالامامة من المسائل
در بیان تحقیق متن و اسناد حدیث و اثر باصطلاح مهرة من خبر مقرون به
نهایت تلخیص و اختصار الص *

End :

الحمد لله الذي خص اهل السنه منه بالخط العزيز والصلوة والسلام علي سيدنا محمد البشير النذير الذي ميزهم بما انا عليه واصحابي بتميز واضح كثير وعلي آله وصحبه اهل المعجزة الاثيرو اتباع سنته واضعيا امته سيما علي فلذة كبده وبضع فلهه محبي الدين الذي الذي لم يوجد له نظير الحق *

No. 555. * تائيد الحق في تعديد الفرق *

TA'ID AL-HAQQ FI T'DID AL-FIRAQ.

Substance, paper. Size, 9 × 5½ inches. Pages, 26. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 36b of the MS. described under D. No. 554 above.

This treatise explains in details the various sects in Islam that sprang up immediately after the death of the holy Prophet (peace be on him with Tradition on that allude to those sects.

Beginning :

الحمد لمنزل الفرقان، الفارق بين الحق والباطل الحق *

End :

اقتصار بدين مقدار اولي بودو كار سائل ديگر درپيش و تحريرش اخري مي نمايد اللهم كما جعلتنا بمنتك الغير المتذاهيه من الفرنته السنييه الناجيه سيما علي وارثه ابي محمد محبي الدين *
تمت تمام شد *

No. 556. * اعلام الاعظم بوجوب نصب الامام *

I'LĀM AL-'ALĀM BĪ-UJŪBĪ NAṢB AL-IMĀM.

Substance, paper. Size, 9 × 5½ inches. Pages, 53. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 50a of the MS. described under D. No. 554 above, the treatise deals with the theory of Accession to the Khilāfat in Islam based on verses of the holy Qur'an and Traditions from a strict Sunni standpoint and criticizes vehemently the Shiah doctrine of Divine Right. The title appears in red on the top of fol. 50a. All Arabic passages are in Naskhī character.

The treatise is divided into two Bābs :

1. on fol. 50a, beginning :

در ذكر وجوب نصب امام بر مذهب اهل سنت و جماعت و صل اول در بيان تهذيب الحق *

2. On fol. 57a, beginning :

در ذكر اقوال اهل بدعت در مقدمه امامت و درين باب چند فصل است الحق *

Beginning :

بعد الحمد لله تعالی بدان ای صاحب فهم رسا و فغنی الله تعالی
و آیات الهامیه و یوضی که امامت نزد مالز احکام فروغ است نه اصول و نصب
امام از فروض کفایه بود - اعنی اگر جماعت از اهل حق و عقد بنصبش
قیمام نمایند فرض از دیگران ساقط شود الخ *

End :

و کلام در بسط اثناویل این فرق بسیار است لیکن نظر باختصار این رساله برین
مقدار اکتفا نموده آمد صلی الله علیه و سلم و علی آلہ الطاهرین
و اصحابه من الانصار و المهاجرین و التابعین و تبعهم الی یوم الدین سیمما علی
سید الافراد المحبوبین مدنا الی امام ابی محمد مہدی الدین *

No. 557. نحر الزندیق باثبات خلافتہ اند دین *

NAHR AL-ZINDIŪ B-ITHBĀTĪ KHILĀFAT AL-ŠIDDĪQ.

Substance, paper. Size, 9 × 5½ inches. Pages, 72. Lines, 15 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 77a of the MS. described under D. No. 554 above.

This deals with the genuineness of the Sunni Traditions regarding the legitimate right of Hadhrat Abū Bakr's accession to the Khilāfat, with numerous quotations from the holy Qurān.

The work is divided, as is stated on fol. 77b, into a مقدمه (introduction), two باب and a Khātimah (conclusion);

مقدمه on fol. 77b, beginning :

بدان اے برادر دینی لولاک الله بالعلم الیقین کہ یہود و نصاری الخ *

باب اول on fol. 78b, beginning :

در ذکر دلائل خلافت حضرت صدیق با بر الفضل الخ *

باب دوم on fol. 97b, beginning :

در بیان حجت امامیہ بر خدفت بلافصل حضرت مرتضویہ الخ *

خاتمہ not mentioned.

Beginning :

حمدیکہ علیہ بہار صادق نفسان انفس و آفاق الخ *

End :

..... و اصحابہ من الانصار و المهاجرین و علی سائر اولیاء امتہ الماجدین
سیمما علی وارثہ الاعظم ابی محمد مہدی الدین *

No. 558. * التحقيق الانيق في بيان افضليته الصديق *

AL-TAHQIQ AL-ANIQ FI BAYĀNI AFDHALIYYAT AL-SĪDDIQ.

Substance, paper. Size, $9 \times 5\frac{1}{2}$ inches. Pages, 49. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 113b of the MS. described under D. No. 554 above.

Contains numerous verses and Traditions in praise of Hadhrat Abū Bakr, the first caliph and his greatness as the first legitimate successor to the holy Prophet (peace be on him).

Foll 121a to 127b are supplied by a quite different hand.

Beginning :

الحمد لله الذي شرف بدانك جمع مذكورة چند
قسم است اخ *

End :

سيما علي وارثه الاعظم غوث الوري تمت تمام شد *

No. 559. * لب اللباب في فضائل الاصحاب *

LUBB AL-LUBĀB FI FADHĀ'IL AL-AṢHĀB,

Substance, paper. Size, $9 \times 5\frac{1}{2}$ inches. Pages, 32. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 138a of the MS. described under D. No. 554 above.

Contains numerous quotations from the Holy Qur'ān and the sayings of the Prophet illustrating the greatness and the virtues of the Ashāb or the companions of the Prophet.

Beginning :

نفس آهنگ تحمیدی کند ساز
که درو وصف نبی ماندز پرواز *

End :

خصوصاً سید الانراد - تمت بالخیر *

No. 560. * دافع الوسواس الخناس العارض في حديث الميراث والفدك والقرطاس *

DAF'AL-WASWĀS AL-KHANNĀS AL-ĀRIDH FI HADITH AL-MĪRĀTH WA AL-FIDAK WA QIRṬĀS.

Substance, paper. Size, $9 \times 5\frac{1}{2}$ inches. Pages, 95. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 154b of the MS. described under D. No. 554 above.

This treatise with the Shi'ah's arguments regarding the famous Tradition about ميراث (inheritance), the Fidak () and the قرض (writ).

Beginning :

حمد و سپاس بیرون از حضور قیاس و نال به غرض و واجب بدعوض
را میسرند انص *

End :

..... سیما علی سید محمد مهدی انصاری - تمت تمام شد *

No. 561. معارج الحديد في جمع مضاعف المنهاج والتجريد *

MAQĀMĪ'AL HADĪD FĪ QAMĪ MATĀ'IN ALMANHĀJ WA AL-TAJRĪD.

Substance, paper. Size, 9 × 5½ inches. Pages, 64. Lines, 15 on a page. Condition, good.

Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 202a of the MS. described under D. No. 554 above.

Contains a bitter criticism of the Shi'ah's denunciation of the Companions of the holy Prophet. It is based on numerous quotations from the holy Qur'ān and the sayings of the Prophet.

The work is divided into the following four Fasl̄s :

1. On fol. 202a, beginning :

در رد مطاعن این فریق الحاد اثر بر حضرت صدیق اکبر رضی الله
عنه انص *

2. On fol. 216a, beginning :

در رد مطاعن ابن اخوان الشیاطین بر حضرت فاروق انص *

3. On fol. 221b, beginning :

در رد مطاعن این زندیقان بر حضرت جامع القرآن انص *

4. On fol. 227a, beginning :

در رد مطاعن این خزان بے گوش و دم بر جمهور اصحاب انص *

Beginning :

الحمد لله الذي عصم نبينا عن كيد المشركين انص *

End :

..... سیما علی وارثه الاعظم امام المعصومین *

No. 562. *البرق الوامض لكشف هفوات الروافض **

AL-BARQ AL-WĀMĪDH LI-KASHFĪ ḤAFWĀT AL-RAWĀFĪDH.

Substance, paper. Size, $9 \times 5\frac{1}{2}$ inches. Pages, 85. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 234b of the MS. described under D. No. 554 above.

This is polemical in nature. It criticises the doctrines of the Shi'ah's.

The copy is principally divided into two *ḥaḍḥ* and two *Faḥṣ*:

1. *ḥaḍḥ* On fol. 234b, beginning:

مخبري زماند که باتفاق قواعد عقلمیه وضوابط نقلیه *الح* *

2. On fol. 235a, beginning:

برناظران این مظهر مستور نماند *الح* *

1. *Faḥṣ* On fol. 236b, beginning:

درابطال هجوات شیعه که بد اصول و فروع *الح* *

2. On fol. 271, beginning:

درعادات ضلالت سمات این یذابیع الفساد *الح* *

Beginning:

سئائیش شایان و نیایش نمایان نیاز بارگاه حضرت محمدی *الح* *

End:

..... سیما علی علی «عزیزه الاعظم» مید اهل المقامات *

No. 563. *كشفا لامتداعین مشابیه الروافض بالكفار **

KASHF AL-ASTĀRAN 'MUSHĀBAḤATĪ AL-RAWĀFIDHI BI AL-KUFFĀR.

Substance, paper. Size, $9 \times 5\frac{1}{2}$ inches. Pages, 29. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 278a of the MS. described under D. 554 above.

This is a very pungent criticism of the doctrines and theories of the Shi'ah's.

Beginning:

الحمد لله الذي نهى عن سوالات الكفار وأوعد علي محاسنهم بدار البوار *الح*

End:

«بما علي وارثه الاعظم» ولا يبدى الانفهم الذي كان قدمه الاصم وسلم تسليمًا كثيرًا

الحجج النافضة في حكم الرافضة * No. 564.

AL-HIJAJ AL-NĀHIDHĀH FĪ HUKM AL-RĀFIDHĀH.

Substance, paper. Size, $9 \times 5\frac{1}{2}$ inches. Pages, 50. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 293b of the MS. described under D. No. 554 above.

This treatise contains the final verdict of the author on the question of the heresy of the Shi'ah sect. According to the author, arguments are based on the verses of the holy Qur'an, the Traditions and the legal decrees of the great Imāms and jurists of Islam.

Regarding the date of composition of the above treatise of the کتاب رسائل the author furnishes the following statement on fol. 372b :

مخفي اماند که رساله دفع الراسخين در آواخر سنه ناليف يافته و سائر
رسائل کتاب الرسائل در سال ديگر رنگ ارسام پذيرفته پس در ماده
تاريخ بکل الروافض کله يک عدد کم مي شود در حقيقت تفاوت ما بين چند
بيش نبود و مضائقه ندارد

The date contains in the following versified chronograms :

چو خواستم زخرد سال اختتامش گفت
که منع مذهب ناحق نموده آگاهی *
چو تاريخ امامش از عقل جستم ره در فاض فرمود بهمين *

—A.H.1208.

Beginning :

الحمد لله الذي حبب الصحابه المناصب الكبار ليغيب بهم الكفار الخ *

End :

..... چون عدد مین را از جمله زهی رد فاض برآورد تاریخ برمی
آید و کمی ما بین چند مضایقه ندارد چنانکه گذشت *

ŞUFISM AND ETHICS.

No. 565. * الإنسان الكامل

AL-INSĀN AL-KĀMIL.

Substance paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 42. Lines, 13 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Doctrine of the Perfect Man.

Author, not known.

Begins on fol. 1a of the MS. described under D. No. 706 below.

A Persian treatise containing the mystical interpretations of some of the selected verses from the holy Qur'ān. This work is quite different from 'Abdal-Karīm al-Jilis, (d. between 808/1406 and 819/1417). *Al-Insān al-Kāmil* الانسان الكامل which is in Arabic; neither it is identical with the Persian work entitled *Insān al-Kāmil fi Marifat al-Wāfir* انسان الكامل في معرفته الوافير, written by 'Aziz-Muhammad al-Nasafi al-Bukhārī who died in 661/1263. The name of the author of the present work does not appear anywhere in the MS. The title of the work appears on fol. 1b. The MS. was copied from Shāh Kalīm Allāh Shaḥs transcript. Mu.ammad Quadrat Rasūl is the owner of the copy. Scribe, not known.

Date of transcription, A.H. 1255.

Beginning :

بسم الله المقدم الاول هيت التي لا ابتدائي لها بسم الله المخرخر ... التي
لانعضاء لها بسم الله ظاهر لدانية ولا كيفيته بسم الله باطن ولا ما هيت الخ
End :

وانزلنا القرآن بكل مثل ولكن الانسان جهولا آية ان الله غني عن العالمين
اگر در آئی درونی در باز است و اگر در نیائی حق به نیاز است این کتاب
کردیم برای خدای طالب حق تلاوة قرآن العظیم *

No. 566. * ذخيرة الملوك

ZAKHĪRAT AL-MULŪK.

Substance, paper. Size, $7\frac{1}{2} \times 4\frac{1}{2}$ inches. Pages, 454. Lines, 15 on a page. Condition, slightly injured. Mode of writing, not good. Appearance, old.

Extent, complete.

Subject, Ethics.

Author, Sayyid 'Ali b. Shihāb. سيد علي بن شهاب

An ethico-political Persian treatise, composed by Sayyid Ali b. Shihāb of Hamadān, who died A.H. 786 A.D. 1385, at the age of seventy-three. He is also the author of the following works: *Mastūrāt* مستورات described in *Ethe, Ind. Off. Lib. Cat.*, Vol. I., No. 1850; *Khulāṣat al-Manāqib* خلاصة المناقب (Comp. A.H. 778); *Hall al-Nuṣ'ūs* حل النصوص noticed in *Ethe, Ind. Off. Lib. Cat.*, Vol. I, No. 1357, 9 and *Rieu II.*, P. 836b; *Daḥ Qā'idah* ده قاعدة; *Risālat al-Is'tilāhāt* رسالة اصطلاحات *Mashāriq al-Azwāq* مشارق الاذواق a copy of which is noticed in *Ethe, Ind. Off. Lib. Cat.*, Vol. I, No. 1922, 12; *Munājāt* مناجات and a number of letters and Ghazals are also ascribed to him.

Two incomplete copies of the present work are found in this Library. (Vide Nos. 425 and 426, Part III, Vol. I., above, the latter being transcribed in A.H. 1057). Copies of the same are also noticed in *Ethe, Ind. Off. Lib. Cat.*, Vol. I., PP. 1188—1190; *Rieu II.*, P. 447b; and *Ivanow, S.B. Cat.*, No. 1380.

According to the author (fol. 2a) the work is divided into the following ten Babs :

1. در شرائط احکام ایمان و لوازم آن on fol. 3a, beginning :
 قال الله تعالى آمذو بالله ورسوله و نورالذي انزلنا الحق *
2. This Bāb is not traceable in the copy.
3. در مکارم سیرت و حسن اخلاق الخ on fol. 43b, beginning :
 سیرت خلقاتی راشدین رضوان الله علیهم اجمعین الحق *
4. در حقوق والدین و زوج و زوجة on fol. 55b, beginning :
 قال الله تعالى و قضي ربك ان لا تعبدوا الا اياه الحق *
5. در احکام ولایات و سلطنت و امارت و غیره on fol. 79a beginning.
 قال الله تعالى ان الله یامر بالعدل و الا حسان الحق *
6. در شرح سلطنت معدوی و غیره on fol. 105a, beginning :
 قال الله تعالى و الذي جعلکم خلائف فی الارض الحق *
7. در بیان وجوب امر معروف و نهی نهی on fol. 124a, beginning :
 قال الله تعالى ولتكن منكم امة یدعون الحق *
8. در بیان فضیلت شکر و غیره on fol. 152b, beginning :
 قال الله تعالى و ان تعدوا نعمت الله الحق *
9. در بیان فضیلت صبر و غیره on fol. 187b, beginning :
 چون مجاری جریان حکمت عملی الهی الحق *
10. در مذمت تکبر و غصب و غیره on fol. 212b, beginning :
 قال الله تعالى صاغر عن آياتي الذين الحق *

The fly-leaf contains a number of seals, but neither of them is decipherable. Arabic passages are underlined and are in the Naskhi character.

The copy is dated the 4th Ramadhan A.H. 1054.

Scribe, Habib.

Beginning :

حمد بسیار و ثنای بی شمار حضرت ملکی که اسباب معاش مسکن خطه
 ملک دلیوی را بتمهید قانون سیاست حکمی نظام داد الحق *

End :

پس شرفی که بقلب دردی مقدم شود یا بآتش بسوزد و شرف جهودی
 بر آن راجع گردد و باین همه در آخرت مناقشه و حساب و گرفتار عتاب
 گردد و بالله بالتوفیق *

No. 567. * لوامع الاشراف

LAWĀMI AL-ISHRĀQ.

Substance, paper. Size, $10\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 196. Lines, 17 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Ethics.

Author, Jalāl al-Dīn Muhammad b. As'ad al-Dawwānī.

جلال الدين محمد بن اسعد الدواني:

The well-known Persian work on ethics, with the full title, Lawāmi, al-Ishrāq, fi Makārim al-Akhlāq, لوامع الاشراف في مكارم الاخلاق, sometimes styled also Akhlāq-i Jalālī جلالی اخلاق. The title of the work appears on fol. 56 and the name of the author on fol. 96a. فقور جانی محمد بن اسعد دوانی

The work was dedicated (fol. 36) to Husyan Bayg Bahādūr, the ruler of 'Irāq A.H. 872—882/A.D. 1467—1477. According to the Haft-Iqlīm, the author was born A.H. 830/A.D. 1427 and died. A.H. 908/A.D. 1502, 1503.

The work has been repeatedly printed.

The last page of the present copy bears a few Persian verses.

Date of transcription, Rabi 'al-Awwal, A.H. 1261.

Scribe, not known.

Beginning :

افتتاح کلام بذا و واجب الاعتصام سلطانی سزد الخ *

End :

فايدهما بمزيد التائيد والامتنان بحق عین الاعيان محمد وآله وصحبه
من ذوي الاعيان بتاريخ يازدهم ماه ربيع الاول سنة ١٢٦١ هـ تمت اتمام
پذیرفت *

نام کتاب هذا *

لوامع الاشراف في مكارم الاخلاق *

No. 568. * اعظم مواطع الافاق في شرح لوامع الاشراف *

A'ZAMUSWĀṬI' AL-ĀFĀQ FĪ SHARHILAWĀMI' AL-ISHRĀQ.

Substance, paper. Size, $7\frac{1}{4} \times 5$ inches. Pages, 579. Lines, 13 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, Complete.

Subject, Ethics (commentary).

Author, Muhammad Yūsuf 'Alī. محمد يوسف علی

A very rare and valuable copy of Muhammad Yūsuf 'Alī's Persian Commentary on Jalāl al-Dīn's well-known work styled Lawāmi 'al-Ishrāq or otherwise called Akhlāq-i Jalālī (see No. 567, above). The present copy is very beautifully got up.

The leaves are of different hues. The hand-writing is excellent. Probably this is the only copy extant. It was composed in the middle of the 13th century A.H. at the request of Nawāb Ghauth Khān Bahādur, the Nawāb of Arcot, one of the great patrons of scholars and poets and himself a poet and a man of literary taste and author of the *Tazkhirah-i Gulzār-i Azam*. تذکرہ گلزار اعظم

Muhammad Yūsuf 'Alī like Amīn al-Dīn 'Alī Khān Giryān (I) the author of *Tā'id al-A'dād* (see No. 736 below) is one of those authors and scholars of Arcot not known to *Tazkirah*-writers. From the present commentary it may easily be inferred what a man of erudition and great learning he was! Nothing is known about the details of his life and works. The following passages selected at random from his preface to his commentary throw some light on his life and his present work :

”اما بعد برضما یرا و لوالو بصر مخفی و محتجب میباشد که خدیو عالم پناه
خسر و عالی جاه رکن دیوان عدالت امیرالهند والا جاء عدة الامرا
مختار الملك سراج الدوله محمد غوث خان بهادر بهادر جنگ المتخلص باعظم
..... با وصف اشتغال اشغال سلطنت و جهان داری و احتمال اقبال
لصفت و دان گستری همت عالی نهجت مصروف تحصیل علوم ادبیه و فنون
کسبیه میدارند و لعمریه روز و شب در نعل و غفلت نمی گذارند (fol. 2a) * “
پنگام تهذیب اخلاق و بتعلم و استکشاف غوامض اوامع الاشراف فی مکارم
لاخلاق تالیف عالم محقق و فیلسوف مدقق ملا جلال الدین محمد بن اسعد
دوایی از خدمت ادیب لہیب اریب سحیان زمان حیان دوران
معدن نهم و ذکا سید ابو طیب خان والا امر سلطانی از ذرور قدر دانی
شرف صد و ریاضت این خاکسار ازلی محمد یوسف علی به تنقیح و تفتیح
مغلطات و شرح و بسط مشکلات آن کتاب مستطاب پردازد بناء
علیه این زاویه کترین گمناهی باوجود عدم استطاعت و قلت بضاعت امر جلیل
سلطان نبیل را ذریعہ سعادت خود انگاشته بتسویدیش پر داخل (fol. 2b-3a)

”چون تالیف این شرح باشارت آن عالی جاه بود مناصب چنان
نمود که باعظم سوا طع الافاق فی شرح اوامع الاشراف موسوم شود تا سطوع
این شرح بعظمت نام نای و رسم سامی ممدوح آفاق مجسم اخلاق بجمیع
آفاق عام گردد (fol. 3a) * “

From the above passages, it may be concluded :—(1) That the writing of the commentary was probably commenced at the request of Nawāb Gauth Khān, about the time when Sayyid Abū Tayyib Khān Wālā (A.H. 1190—A.H. 1264) Nawāb's tutor, was engaged between A.H. 1253 and A.H. 1264 in teaching *Lawāmi'al-Ishrāq* to Nawāb Gauth Khān (Vide *Tazkirah-i Gulzār-i Azam* PP. 368—374), who was at that time fourteen years old only. (2) That the author was still alive in A.H. 1253.

The exact date of the composition of the work cannot be ascertained. The first two pages of the copy contain a list of the contents of the لواحق الاوراق

Preface to the commentary, on fol. 1b, beginning :

تخلی بخلق که بذروه اعلی الخ *

Commentary, on fol. 1b, beginning :

افتتاح آغاز نمودن اعتصام جنگ در زدن جنود جمع جند الخ *

Date of transcription and the name of the scribe not mentioned.

Beginning :

تخلی بخلق که بذروه اعلی علمین عزت رساند حمد خالق است
جل جلاله که نوع انسان را بخلعت فاخره و نقد کرد مانی آدم نواخت
و تادب بادبی که از حنیض اسفل اسافلین مذات نجات بخشید شکر منعمی
عم نواله کم گشتگان یاد افراط و تفریط را بهدایت منزل اعتدال تخلیوا
با خلق الله پرداخت و درودنا محدود نثار شاهد مجله زینت لی مع الله
وقت که سراپا پیش بعلی و حمل انک لعلی خلق عظیم آراستگی یافت الخ *

End :

و از حسن اتفاقات زمان شرح و بسط این نعمات آنکه درورد پرور را از
طیب انگیزی سعید طیب طیب بطیب تدوم ابو الطیب و الطاهر علیه التحیته
فی الاول والاخر به عامی رسیده که عدت عشرتاش بنخستین کاخ عشرت سرای
تہامیست عشرت کزین شده مناتش بعلو مرتبت این عشرت که شطر عدت
خود دانسته بل صفت ازرا عشرت همف خود پنداشت فی الجمله عدت
عشرات و مذیات بهر تہم مؤلف که بشرف بعد دی نخل و مثل بالفعل مشرف
واحدے از ماد بکم پایگی درین عشرت کده باز نیافتہ فی صفرے گذاشته
که بجر است منزلش چشم باز کرد الحمد لله اولاً و آخراً و الصلوٰۃ و السلام
علی افضل رسلہ کثیراً متوالیا و علی آلہ واصحابہ ثانیاً و تالیاً *

دانش نامہ No. 569.

DĀNISH NĀMAH.

Substance, paper. Size, $10\frac{3}{4} \times 9\frac{3}{4}$ inches. Pages, 92. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Ethics.

Author, Muhammad Atā' Allāh. محمد عطاء اللہ

A restored copy of the work described under D. No. 424—III, I, above.

A very useful Persian treatise on ethics and politics. The work was written, as is stated on fol. 2b in the preface, in A.H. 1244 during the time of Nawāb 'Azīm Jāh, Bahādūr who was born in A.H. 1217 and who acted as a regent to Nawāb Muhammad Gouth Khān (d. A.H. 1272). It appears from fol. 1b that this work was dedicated to Nawāb Muḥammād Mahfūz Khān Bahādūr Shāhāmāt Jang who died in A.H. 1193. Nothing is known about the life and other works of the author.

At one place in the preface the work is styled *Matan-i-Dānish* متن دانش (fol. 4b) It consists of a *Muqaddimah*, three *Maqālahs* and a *Khātimah*.

No. 570. کنزِ حال (نَشِ چَمَنِ)

GULZĀR-I-HALL (SHASH CHAMAN).

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 111. Lines, 20 on a page. Condition good. Mode of writing, fair. Appearance, new.

Extent, complete.

Subject, Ethics.

Author, Banwālī Dās. بن والی داس

A restored copy of the work described under D. No. 432, Part III, Volume I above.

A Persian translation of a Sanskrit drama which was composed by Kishan Dās Bhāt. Banwālī Dās, the author of the Persian version was a Munshi of Prince Dārā Shukūh in A.H. 1073 (See also *Ethe, Ind. Off. Lib. Cat.*, Vol. I., No. 193 and *Rieu II.*, P. 855a, No. III, and *III.*, P. 916b). He is also called Ranjit Sing with the *Takhallus* Wali or Wali Rām. He is known to be the author of a work styled *Rājā Wali* راجا ولی, copies of which are noticed in the *Ethe, Ind. Off. Lib. Cat.*, Vol. I, Nos. 205 and 206; and *Rieu II.*, P. 885a, No. III and *III.* P. 91 b. His *Mathnawī* styled *Mathnawī-i-Wali Rām* مثنوی ولی رام is described in *A. Spr. Cat.*, P. 589.

No. 571. زَافَرِ نَامَہ

ZĀFAR NĀMAH.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 7. Lines, 13 on a page. Condition good. Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Ethics.

Author, Ibn-i-Sinā. ابن سینا

Begins on fol. 43b of the Ms. described under D. No. 647. below.

A fragment from the *Zafar Nāmah*, a Persian version of a Pahlavī book on Ethics and politics, ascribed to the authorship of Buzurjmihr, the Wazir of Anūshirwān. Ibn-i-Sinā is stated to have translated it into Persian at the request of one Sāmānide prince. The work contains moral teaching and maxims of Buzurjmihr. They are in the shape of questions and answers, the interlocutors being Buzurjmihr and Aristotles. ابن سینا علیہ السلام

Copies of the same are noticed in *Ethe, Ind Off. Lib. Cat.*, Vol. I, Nos. 2151, 1762—18; *Rieu I.*, P. 52, No. VII and *Ivanow, A. S. B. Cat.*, P. 655. No. 1369.

A text of the present copy slightly differs from that of the copies described in the above catalogues. The title of the work appears on fol. 44a in the preamble.

Date of transcription, A. H. 1267.

Scribe, Abū Bakr Jilānī.

Beginning :

بعد از حمد خالق بے پیمتا و نعت پیغمبر خدا میگوید که روزی
نوشیروان بادشاه عادل خواجه بزر جمهر را که وزیر او بود طلبید و فرمود که
اے بزر جمهر برائے من کتابی پرداز بزرگ و خور و آسان و مشکل حاضر
چنانچه درین جهان فانی راه نماید و الفاظ خوب و عبارت مرغوب باشد و
در کاغذ خور و بگنجد و سودمند بود و عزیز دلها گردد رئیس ازما یادگار ماند
چون این سخن شنید بزر جمهر برخواست و یک هفته را مهلت طلبید **انح ***
End :

در جهالت چیست گنت ناانصاف گفتم ناانصاف کرامی گویند هر
کرا علم نباشد و برو عمل نه کند و گفتم علم چیست و عمل چیست گفت
دانستن علم و کار کردن عمل *
تمت تمام شد *

No. 572. **بند لقمان حکیم ***

PAND-I LUQMĀN-I HAKĪM.

Substance, paper. Size, $7\frac{1}{2} \times 6$ inches. Pages, 5. Lines, 11 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Ethics.

Author, not known.

Begins on fol. 10b of the Ms. described under D. No. 553 above.

Wise sayings and admonitions addressed by the famous Luqumān Hakim to his son. A copy of the same is noticed in *Ethe, Ind. Off. Lib. Cat. Vol.*, No. 2217, wherein it is styled *Wasiyyat-i Luqmān* وصییت لقمان. The title of the work appears in red on fol. 10b and in the following colophon on fol. 13a.

تمت الكتاب بعون الملك الوهاب بند لقمان حکیم در سنه ۱۲۵۳
بهری نوی روز سه شنبه نهم ماه جمادی الاول از دست کمترین محمد
قاسم خنرالله ذنوبه واولادیه *

Date of transcription, A.H. 1254.

Scribe, Muhammad Qāsim.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي رسوله محمد وآله واصحابه
اجمعين اما بعد اين صد كلمه سود مند دل پسند كه لقمان حكيم پسر
خود را وصيت كرده فرمود كه اين سخنان را يادكرد و بدان عمل بكن خرد مند
و بزرگ گردد **الح** *

End :

اموال خود را از اولاد و اتباع خویش مخفي دار و اگر اندك باشد در چشم
ايشان حقير نمائي و اگر بسيار باشد بر كز برجاي ايشان رضي نشود **الح**
شديد در عمل آر تا بر خور دار شوي *

HISTORY.

No. 573. تاريخ علي عادل شاهي *

TĀRIKH-I ALI 'ĀDIL SHĀHI.

Substance, paper. Size, $12 \frac{1}{4} \times 8 \frac{1}{2}$ inches. Pages, 112. Lines, 19 on a page. (Shikastah). Condition, good. Mode of writing, good.

Appearance, old.

Extent, incomplete.

Author, Nūr Allāh b. Qādhi Sayyid 'Ali Muhammad al Husayni al-Qādiri.

نورالله بن قاضی سید علی محمد الحسینی القادری *

A history of Sultān 'Ali 'Ādil Shāh II of Bijāpūr (ruled from A.H. 1067 to A.H. 1083/A.D. 1656-1672), written in a flowery language. This work was written, as it appears from the preface, at the request of the Sultān and was probably completed in A.H. 1077.

The copy is slightly incomplete at the end. Copies of the same work are described in Ethe, Ind Off. Lib. Cat., Vol. I, Nos. 450-453 and Reiu i., P. 318a. Headings in red ink. Copious marginal and interlinear explanatory notes throughout the copy.

Date of transcription and the name of the scribe not known.

Beginning :

ستائيش خدای جان و تن آفرين و بادشاه ملكت آسمان و زمين منزه
و متبرا است **الح** *

End :

بدان انك برق درخشان زمين شرار تفنگ برق اينك بود چه برق كه
باران اوسنگ *

No. 574. * تاریخ جهان کشائے *

TĀRIKH-I-JAHĀN GUSHĀ'Ī.

Substance, paper. Size, $11\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 338. Lines, 21 on a page. Condition, good.
 Mode of writing, good. Appearance, old.
 Extent, complete.

Author, Mirzā Muhammad Mahdi Khān Astarābādī.

میرزا محمد مهدی خان استرآبادی *

A persian History of Nādir Shāh who ruled A.H. 1148-1160 A.D. 1736-1747, with a brief description of events preceding his reign. The work was completed in A.H. 1171.

The present copy was transcribed in A.H. 1245. The oldest copy of this work, transcribed in A.H. 1188, is described in Ethe, Ind Off. Lib. Cat., Vol.I, No. 558. Our copy contains many useful marginal glosses written by a quite different hand. At the end of the Ms. there is a valuable letter, entitled Ruqa'-i-Durrat al Nādirī رقعۃ درۃ النادرۃ از کاظمین علم السلام. But it is short and incomplete.

Different copies of the same are noticed in Ethe, Ind Off. Lib. Cat., Vol.I, pp. 218-220 and Rien I., P. 192 wherein details regarding the life of the author are furnished.

Date of transcription and the name of the scribe not known.

Beginning :

بر دانایان رموز آگاهی و تدقیق یابان حکمتهای الهی واضح است که در
 عهد و اوان که اوضاع جهان در منقلب و پریشان و چرخ ستمگر بکام متم کیشان
 کردد الخ *

End :

گرچه نامد ستوده کرے از من
 گرچون نہ گرفت اعتبارے از من *
 بستم نقشے کہ چون تابندم ماند
 بروئے زمانہ یادگارے از من *

No. 575. * مائدة الفوائد *

MĀ'IDAT-AL-FAWĀ'ID.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 496. Lines, 13 on a page. Condition, good.
 Mode of writing, good. Appearance, old.
 Extent, complete.

Author, Maulvi Ghulām Makhdūm, مولوی غلام مخدوم

An elaborate persian commentary on the well-known Waqā'i-i Nimat Khān 'Āli (a satirical chronicle of the siege of Hyderabad) of Mirzā Nimat Khān 'Āli, nicknamed Mirzā Muhammad, who, according to most Tazkirah-writers died in A.H. 1121/A.D. 1709, 1710. For detailed notices regarding his life and works refer Etthe, Ind Off. Lib. Cat., Vol. I, pp. 902-907; Rieu I., p. 268, ii; 745a, 796 and 850b, iii. 1049a; and Ivanow, A.S.B. Cat., Vol. I., No. 826 (4) etc.

In appearance the copy looks beautiful. It consists of pages painted in different colours. The text is underlined in red. Arabic passages are in Naskhī character.

Date of transcription, A.H. 1273.

Scribe, not known.

Colophon :

ستایش و نیایش مرخدائے مرفق را بر توفیق اتمام طبع کتاب
مائدة الفوائد شرح و قایع میرزا نعمت خان عالم عرف میرزا محمد که آخر
مخاطب بخطاب سلطان بدالشمند خان گردید الخ *

Beginning :

حمد به حد و ثنای به عدد مرکریمی راسد که خوان نعمت احسان
به پایان بر عالم و عالمیان گسترده از نعمت خوان عدایش بهره بانس و جان
و جهانیان فرامیده شعر —
چنان بهن خوان کرم گستر
که سیمرغ در قاف قسمت خورد الخ *

End :

چون بر بهمن جز اسفندار مسمای نیفراید اگر چه عمر ترا فرود اما ازل
او کم شد تعریفیست بر این که اگر چه بادشاه به پیری رسید اما عقل و حواس
بادشاه مختل گردید صحاح اعلاط مائد الفوائد جزو ثانی قضیه خبر
ثانی قیاس اقتراي *

No. 576. * قوم نوائط

QAUM-I NAWA'IT.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 20. Lines, 11 on a page. Condition, good.

Mode of writing, fair. Appearance, old.

Extent, complete.

Author, Ikram Khān. — اکرم خان

A short persian treatise on the origin and purity of the Nawā'it, race in India especially in the Dakhan. The author refutes vehemently (fol. 1b) the explanation regarding the origin of the community, given by the compiler of the Qāmūs as "being a community of mariners."

صاحب قاموس در کتاب خرد میگوید النایط طایفه من القوم الملاحین
 سبحانه الله عجیب تاریخ دارن بے عدیل بود که حرف ابجد را تفرقه نه نمود
 و مخرج تاء و طاء را در یک محل شمرده قطع نظر ازین مغالطه صریح که طفل
 و ابجد خان هم قائل حذین غلطی نخواهد شد کتب متداوله هم بنظر غرر بدید *

He traces the origin of the community to the great Imām Ja'far Tayyār and then gives in details an account of different sects of the Nāwā'it.

Date of transcription and the name of the scribe not known.

Colophon :

سمت الرسالة اکرام خان فی وجه تسمیة اذلقاب القوم النوايت *

Beginning :

شرایف حمد و توحید مرحامدی راست که ذاتش از علامات حدوث
 احساب انساب بے توسط ارحام واجداد متبرا است و فضائل نعمت و تمجید
 مر سرورے را که جنابش مفخر اشراف قریش و اعیان عرب کشته الص *

End :

نرض ازین تحریر و ایمای آین مبیل این است که چون کثرت تولد
 و تناسل سر رشتنه ابنائے عالم و فرزندان بنی آدم بسر تزايد اولاد و ازدیاد
 خاندان یائے بے شمار غلط واقع نشود زیرا که خلق الانسان من تنافه واقع
 هرکس از جائے مراتب خویش یا بیرون نهد و واقف از اجداد پدری و مادری
 باشد یناطق علیکم و شیء سمعنا *

اکبر نامه (جلد اول) * No. 577.

AKBAR NĀMAH.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 648. Lines, 20 on a page. Mode of writing, fair. Condition, good. Appearance, new.

Extent, complete.

Author, Abū al-Fadhl b. Mubārak, ابو الفضل بن مبارک

A restored copy of the work described under D. No. 281, Part III, Vol. I above.

[A detailed history of the reign of Akbar, written at the emperor's order. The work was completed on the 27th of Shabān, A.H. 1004/A.D. 1602 and was continued down to A.H. 1010, within a year of the author's death in A.H. 1011, A.D. 1602. The third volume of this work is known as Ā'in-i Akbarī آئین اکبری. The first two volumes of the Akbar Nāmah have been lithographed at Lucknow, A.H. 1284. A greater portion of the Ā'in-i Akbari has been translated by Francis Gladwin, Calcutta, 1783.]

For detailed notices regarding the life and works of the author, refer Etche, Ind Off. Cat., Vol. I, pp. 99-112.

تذکرۃ الانساب *

TAZKIRAT-AL-ANSĀB.

Substance, paper. Size, $10 \times 5\frac{1}{2}$ inches. Pages, 64. Lines, 17 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Mustafā 'Ali Wālā jāhī. مصطفی علی والا جاهی

A rare and valuable Persian work, written by Mustafā 'Ali Wālā jāhī b. Khayr al-Dīn Khān. It was written in A.H. 1192 during the reign of Nawāb Wālā Jāh Amīr al-Hind 'Umdat al-Mulk Anwar al-Dīn Khān who ruled over the Carnatic from A.H. 1162 to A.H. 1210/A.D. 1749-1795. The author traces in the following statement appearing on fol. 3a his genealogy back to Shaykh 'Abd al-Qādir b. Qādhī Shaykh Ibrāhīm b. Shaykh Nim Allāh Khattābī Fārūqī Qanaujī.

جدنا شیخ عبدالقادر ابن شیخ ابن شیخ ابراهیم ابن شیخ نعم الله
خطابی فاروقی قنوجی کہ جد اعلیٰ ایشان از آنجا آمده سکونت بلدہ قنوج
اختیار کرده بودند . ما مشہور است بخطابیان حالا در ان محلہ سوائی
یک مسجد دیگر بہیچ نشانی نمائندہ جدنا معنی الیہ برائے طالب علمی در
تصبیہ () کوپامو آمده تحصیل علوم ظاہریہ نمودہ و بیعت
ارادت بجناب اقدس قطب الاقطاب حضرت بندگی نظام الدین اہلبیتہوی کہ
سکونت کوپامو اختیار نمودہ بودند / آوردند البخ *

This Ms. contains a very useful and interesting genealogical description of the author's paternal and maternal ancestors and contemporaries among whom are scholars, poets, commanders, Nawabs, greatmen of piety, well-known Shaykhs, authors and greatmen of eminence. His information is based on the authentic oral accounts furnished by one of his relatives and on what he himself had personally seen and experienced. According to his own statement, the Nawābs of Arcot were closely related to him. He has also furnished a genealogical account of Anwar al-Dīn Khān and his relationship with his own ancestors. But the author has not given in details the literary and other activities of his ancestors.

The following passages from the present work is worth citing :—

نصہ این صدیقان اینست کہ بزرگ صاحب کرامات و خرق عادات
و جامع الکمال صدیقی نسب از روم بہندوستان آمدہ و اردبلدہ اودہ گردید
چند مدت در اودہ استقامت نمودہ قاضی اودہ بسیار صحیح النسبین بود
جو اردو یار اودہ اعتبار می داشت آن بزرگ صدیقی شرافت حسبی و نسبی
قاضی مذکور دریافتہ درخواست کتخدائے بادختران خود قاضی کرد قاضی گفت
مرا حسب و نسب و شرافت شما معلوم نیست آن بزرگ گفت کہ من
صحیح النسبین صدیقی استم - زہر از دہا بمن اثر نمی کند اگہ شما

بخوانند تجربه نمایند که قاضی گفت که در شمار کیران میباشد این را اعتبار نیست
آن بزرگ صدیقی گفت که شمارا بچه طور اعتبار آید قاضی اوده گفت که
شما بروم بروند و نسب نامه خود بهمیر سلطان و قاضی و مفتی و دیگر اکابران
روم نویسانیده بدارند آن وقت مرا یقین صحیح الذبسی شما خواهد بود آن بزرگ
گفت من این چنین نسب نامه می آورم لیکن بعد آوردن هیچ عذر شما قبول
نخواهم کرد - قاضی اقرار کرد که بعد آوردن چنین نسبنامه هیچ عذر نخواهم
نمود - آن بزرگ بروم رفته نسبنامه خود بخط کوفی بهر ائمه سلطان و قاضی
و مفتی و دیگر اکابران روم آورد قاضی مسطور دختر خود را بآن بزرگ کتختدا
کرد حالا درخانه فرزندان آن بزرگ آن نسب نامه موجود است *

The *برک* mentioned in the above statement is one of the author's ancestors.

About his grand father Shaykh Khayr Allāh, the author observes on fol. 8b as follows:—

جدنا شیخ خیرالله که بسیار فضایل و کمالات می داشتند قصه خواند
نماز فجر تا بخت و دو سال در درگاه حضرت مخدوم شاه لعل پیر و کثرت اؤراد
و وظائف ایشیاں مشهور است و حالا استمداد بر آوردن حاجات از روح
پاک مزار شریف ایشان جارب است با دختر خرد مولوی الهداد ابن مولوی
الله بخش ابن شیخ عبدالهی کتختدا شدم الخ *

Colophon :

اما بعد میگوید اضعف العباد و مصطفى علي والا جاهی ابن خیرالدین خان
ابن شیخ خیرالله تدریجی فاروقی گویاموی که در سنه یک هزار یک و صد و دویست و دو
هجری در بندر چیناپتن در عهد ایالت مظهر قدرت ربانی باب
والا جاء امیر الهند عمدة الملك آصف الدوله انور الدین خان بهادر ظفر یاب جنگ
صیاه سردار الخ *

The copy was transcribed at the request of Nawab's Imadal. Daulah Imam al-Din Khān Bahādur Zafar Jang in A.H. 1244.

There is a seal at the end of the Ms. which reads thus : "فصل احمد خان 1210"
Beginning :

الحمد لله رب العالمين والصلاة والسلام علي سيد المرسلين خاتم النبيين

محمد وآله واصحابه اجمعين الخ *

End :

بہق احمد سالار ثقلین
 کہ کردی از طفیلش کوئین *
 زمیں و آسمان در سایہ اوست
 زمدح جملہ ہر تر پایہ اوست *
 بہق دین او جملہ صفاش
 بہق راز پاک داتش *

No. 579. جذب القلوب

JAZBAL-QULŪB.

Substance, paper. Size, 8×5 inches. Pages, 342. Lines, 15 on a page. Condition, good.

Mode of writing, fair. Appearance, old.

Extent, complete.

Author, 'Abd al-Haqq b. Sayf al-Dīn al-Turk al-Dihlavi al-Bukhari.

عبد الحق بن سيف الدين الترك الدهلوی البخاری *

A complete Persian copy of the work styled Jazb al-Qulūb describing the history and topography of Medinah. The author died in A.H. 1052/A.D. 1642. He is the well-known author of the Akhbār al-Akhyār اخبار الاخیار, the Tārīkh-i-Huqqi تاریخ حقّی and many other works. The author began this work in A.H. 998/A.D. 1590 while still in Medinah and finished it in A.H. 1001/A.D. 1593, in Delhi. (fol. 6v).

وابتدائے تسوید این حروف آن در مدّہ ثمان و تسعین و تسع مائتہ در
 مدینہ طیبہ بودہ و توفیق تبیض آن در سنہ احدی و الف در بلدہ دہلی یافتہ *

The full title of the work is Jazbal al-Qulub ila Daral-Mahbub جذب القلوب الی دار المحبوب. According to the authors statement appearing on fol. 6a in the preface, this work is chiefly based on similar works such as the Arabic Wafa'al-Wafa' bi-Akbari Daral-Mustafa وفا الوفا با اخبار دار المصطفیٰ, Samhudi's Iqtifa'al-Wafa' خلاصۃ الوفا and the Khulāṣat al-Wafa' bi-akhbāri Dāral-Muṣṭafā انصاف الوفا با اخبار دار المصطفیٰ *

The present copy was probably transcribed in A.H. 1112. A complete copy of this work is noticed in Pr. Ber. Cat., p. 512, the date of transcription of which is not mentioned. Jazb al-Qulūb has been printed in Lucknow, A.H. 1282, A.D./1865.

See ibe, Muhammad 'Abd Allah Mehkari

Beginning :

صد شکر کہ از تشنگی غم رستم
 چون قطرہ بدریائے کرم پیوستم
 برگشتی توفیق ازل بندبشتم
 وز زمزم قدس چہرہ دل شستم *

End :

بعضی از غرباء بعدوان تضرع وانکسار در حضور ذیض الانوار آن حضرت
صلی اللہ علیہ وسلم ذوق وتوجہ انشاء نموده و خوانده امید که مسموخ سماع رفائی
آنحضرت شده باشد سبحانک رب العزت عما یصفون و سلام علی المرسلین والحمد للہ
رب العالمین برحمتک یا ارحم الراحمین الخ *

BIOGRAPHIES.

No. 580. سوانحات ممتاز

SAWĀNIHĀT-I MUMTĀZ.

Substance, paper. Size, $10\frac{1}{2} \times 9$ inches. Pages, 27. Lines, 20 on a page. Condition, good. Mode of writing, good. Appearance, new.

Exten, incomplete.

Author, Khayral-Din Hasan Ghulām-i-Dhāmin b. Itikhār al. Daulah Hāfiz Muhammad Nāsir Khān.

خیر الدین حسن غلام بن افتخار الدولہ حافظ محمد ناصر خان *

Probably a restored copy of the transcript described under D. No. 447 Part III, Vol. I, above, wherein details regarding the life of the author and the present work are furnished. The author was born in A.H. 1194. A.D. 1780. The title of *Khayr al-Din* was conferred on him in A.H. 1249.

The present copy is incomplete at the end. A complete copy of the work is noticed in *Ethe, Ind Off. Lib. Cat.*, Vol. I, No. 502 wherein Dr. Ethe states that no other copy of this rare work is known.

Date of transcription and the name of the scribe not mentioned.

The following note appears on the title page.

سوانحات ممتاز بر مجمل سوانح دولت عظیم من تصنیف غلام آل محمد
خورشید الملک افتخار الدولہ محمد ناصر خان مصمم جنگ سلمہ اللہ تعالیٰ *

Beginning :

شکر خدا ور د زبان کیریم *

حمداً متواتراً شکراً - تکثراً بخدای عزوجل کہ بر نوع نکات جہاں را بہ کسوت
رنگارنگ و کونا کون جلوه ظهور دادہ الخ *

End :

رو بروی درہازہ کلس محل درختہ فرورد آمدہ از دست بکیم بردار خاص
جامہ کاژہ ولایتی یا بنگالی با سنجاف سبز در بر کردہ و کمر بند کجراتی زیب میان
نمودہ بر نشانی زخم گوی انگشت شہادت دست *

No. 581. کلمات الشعراء

KALIMAT AL-SHU'ARĀ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{4}$ inches. Pages, 125. Lines, 20 on a page. Condition, good. Mode of writing, fair. Appearance, new.

Extent, complete.

Author, Mirzā Muhammad Afdhal. میرزا محمد افضل

A restored copy of the Ms. described under D. No. 442, Part III, Vol. I, above.

The well-known Tazkirah of the persian poets of India. Besides a Tazkirah-writer, the author was also a good poet and was acquainted with almost all learned men of his age. His Takhallus was Sarkhush. He died according to the Khazanaḥ-i 'Āmirah in A.H. 1127 A.D. 1715. The work is also styled Tazkirah-Sarkhash. It was composed in A.H. 1093 A.D. 1682. copies of the same work are noticed in Etho, Ind O.I. Lib. Cat. Nos. 670-672 and 3024; Rieu I, p. 369; and A spr. Cat., p. 108 Similar copies are described under D. Nos. 441 and 443, Part III, Vol. I, above.

No. 582. ترجمہ بیتال پچھسی

TARJUMAH-I BAITĀL PACHISI.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{4}$ inches. Pages, 149. Lines, 20 on a page. Condition, good. Mode of writing, good. Appearance, new.

Extent, complete.

Subject (Tales).

Author ' Abd al-Karīm b-Ilyās. عید الکرم بن الیاس

A restored copy of the work described under D. No. 292, Part III, Vol. I, above, wherein it is wrongly styled Tārikh-i Rajagān. تاریخ راجگان

Contains a collection of Indian tales, translated into Persian from a Skt. work called Bay'āl Pachisi. بیتال پچھسی The Persian version was completed, as it seems, during the reign of Shāh Nūr al-Din Jahāngir (reigned A.H. 1014-1037/A.D. 1605-1627), who is enlogized in the preamble on fol. 1b. The work was commenced, as the author states on fol. 2b, at the instance of Prince Shāh Parwiz, who, in the prime of his youth, was very fond of reading tales and histories. The actual title of the work is not mentioned anywhere in the Ms. Nothing is known about ' Abd al-Karīm b. Ilyās, except the fact that he lived during the reign of Emperor Jahāngir.

The work is divided into twenty-five Hikāyāt all dealing with fabulous tales. The Urdu version of the original work has been lithographed in A.D. 1872 at Cawnpore.

تاریخ حضرت موسی No: 583.

TĀRĪKH-I-HADHRAT MŪSĀ.

Substance, paper. Size, $8\frac{1}{2} \times 5$ inches. Pages, 301. Lines, 17 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Mu'in b. Hāji Muhammad al-Farāhī معین بن حاجی محمد الفراهی

The other works herein are (1) Nūr al-'uyūm fol. 152 b (2) Zinat al-Qāri fol. 198 b (3) Al-Muntakhab al-Tajwid fol. 201 b and (4) Qawā'id al-Qur'ān.

A detailed biography of the Prophet Moses, completed in A.H. 904/ A.D. 1498, 1499. The author calls himself on fol. 2a, Mu'in Miskin. But his full name seems to be Mu'n al-Din Muhammad Amīn al-Farāhī al-Harawī, who, according to Tazkirah-writers died in A.H. 907/A.D. 1501, 1502. He is the well-known author of the M'arij al-Nubuwaḥ معارج النبوة (copies of which are noticed in Rien I, p. 149; Ethe, Ind Off. Lib. Cat., Vol. I, Nos. 138-144), Raudhat al-Wā'izin روضة الواعظین Tafsir-i Hadā'iq al-Hadā'iq fi 'Kashf Asrār al-Daqā'iq كشف اسرار الدقائق Ahsan al-Qisāṣ احسن القصص, and many other works (see foll. 1-3). Most of these works have been printed. More details regarding the life of the author are furnished in Rieu I, pp. 149-150.

The present work known by different titles, such as قصه موسی 'قصه موسی' and معجزات موسی. It is styled in Etke, Ind Off. Lib. Cat., Vol. I, p. 247. Tārīkh-i Mūsawī تاریخ موسوی. The work is preceded by a short preface in which the author states how he had applied himself to the study of Traditions and Islamic Law. Headings are in red ink. Arabic passages in Naski character.

The owner of the copy seems to be Ghulām Muhammad b. 'Abd al-Wahāb.

Date of transcription and the name of the scribe not known.

Beginning :

ربنا اتنا من ادنك رحمة وهى لنا من امرنا رشدا الحمد لله نعمته ونستعينه
ولو من به اما بعد ايها كويد بنده ضعيف المسكين بعون الله
القوي المدين ختم له ولجميع المؤمنين بالخير كما اين فقير به بضاعت باوجود
عدم استطاعت مد - جهل سال تقريبا با مر خطير تذكري اقدام مي نمود الص *

End :

اگر درد دلم را چاره بودی

غم را در جهان غمخوار بودی *

چه نقصان آمدی در کار خویان

که قتل عاشقان یکبار بودی *

بدانکه درین تحقیقات و اشارات دیگر هست که در تفسیر بحرالدرایراد

نموده ایم و این نسخه را این مقدار اکتفا بود والله المستعان *

No. 584. سری بهاگوت

SRI BHĀGAVAT.

Substance, paper. Size, $9\frac{1}{2} \times 6\frac{1}{4}$ inches. Pages, 552. Lines, 15 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

A Persian rendering of the Bhāgavat Purāṇa. The present copy contains only a portion of the original. It is divided into a number of Babs and Faṣls. The author of the original is Vyāsa, who is considered to be one of the great Hindu seers. The work has been translated in many languages and has been repeatedly printed. A copy of the same is noticed in Ethe, Ind Off. Lib. Cat., Vol. I, No. 1952, but its beginning differs from that of the present copy. The last fourteen pages contain passages in Hindi.

Date of transcription, A.H. 1242.

Scribe, Haqiqat Roy.

Colophon :

تمام شد این پوران سری بهاگوت بتاریخ هفتم ماه ذی الحجه سنه ۱۲۴۲
روز جمعه از دست حقیرتقصیر بنده حقیقت رانی ولد ناول در حد آباد خجسته
صورت تحریر یافت *

Beginning .

زبان صدق بیان بید پوران بدان، ناطق است پیش از آفرینش همه بود
بعد از آن بقدرت آفرید کار برحق باد پیدا شد از حرکت باد و بر روی آب
حبابی بهم رسید و آن حباب به بیضه مبدل گشت و از آن بیضه مظهر کل که آن
رانا رائن گویند ظهور کرد از ناف او کل نیلوفری بر آمد و از ساق آن گل موجودی
پیدا آمد که آن را برهما خوانند و برهما اطراف را پر از آب دیده بخود فرو ماند که
من از کجا آمدم و برائے چه پیدا شده ام درین حیرت باز در آن ساق نیلوفر فرو
رفت تا صد سال بیابان داشت چون بانهائی آن نتوانست باز بالا آمد و هم
دوران حیرت آوازے از غیب شنید که تب تب یعنی عبادت بکن برهما
بعبادت مشغول شد اله *

End :

و هما نامری بهاگوت بمنزله امر است یعنی آبهیات در دنیا چنانچه
دیوتها در سرگ لوک انبوت میخورند و نمی میرند در دنیا اگر کسی باعقاد
بخواند و بشنود زنده جاوید میشود و از آمد و شد عالم و امیر و یکت میشود *

POETRY.

No. 585. منتخب حدیقه

MUNTAKHAB-I HADĪQAH.

Substance, paper. Size, $8 \times 4\frac{1}{2}$ inches. Pages 62. Lines, 19 on a page. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Hakīm Sanā'ī. حکیم سنائی

A short ethics-mystical treatise in persian verse, abridged from Sanā'ī's, well-known Hadīqat al-Haḡiqah. The title of the work does not appear anywhere in the Ms.

The copy is hopelessly damaged.

The following is the only verre (fol. 30a) where the Takhallūs of the poet occurs :—

اندوین دوست از پی یا-ی
..... اکذرن سنائی آبادی *

Different copies containing Farid al-Din 'Attār's selections from the same Hadīqah are noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, p. 577 and Spr., Cat., p. 353.

The Hadīqat al-Haḡiqah was probably composed in A.H. 534 or 535. According to the following verse appearing on the margin of fol. 2b, the date seems to be A.H. 528.

پانصد و بیست و هشت ز آخر سال
بدکیر نظم نغز یافت کمال *

But this is the date of composition of Sanā'ī's second Mathnawī styled Tariqal-Tahqīq طریق التحقیق from which, it appears, the above verse is taken. The most probable date of Sanā'ī's death is A.H. 545/A.D. 1150. For further notices, refer Ethe, Ind. Off. Lib. Cat., Nos. 914-928 ;

Ivanow, A.S.B. Cat., Nos. 192, 264 (4), 329 and 516, Bk. Lib. Cat., Vol. I, Nos. 19-24 ; Ricu II., pp. 549-550 ; Brn. camb. un Lib. Cat., pp. 294-298 ; and Nos. 107-110, Part III, Vol. I above.

Gilted columns and margins throughout. Copious extracts on margins selected from different works especially from the Persian version of the Kīmīyā-i Sa'ādat کیمیای سعادت of Muhammad al-Ghazālī of Tūs (d. A.H. 505). Spaces for headings have been left blank. The first few pages are embellished.

Date of transcription and the name of the scribe not known.

Beginning :

آب درون پرور
 کفر و دین هر دو پیش
 وحده لا شریک له کر یان الخ *
 مبلان گناه

End :

معنی اندر میان خط سیاه *

آب کاغذ نگاہدار چو نور *

No. 586. دیوان انوری

DIWĀN-I ANWARĪ.

Substance, paper. Size, $9\frac{1}{4} \times 5\frac{1}{4}$ inches. Pages, 461. Lines, 16 on a page. Condition, good.

Mode of writing, fair. Appearance, old.

Extent, complete.

Author, Auḥad al-Din 'Alī Anwarī اور عبدالدین علی انوری

A collection of the poetical works of Anwarī, the greatest Qasīdah-writer of Persia, who was a favourite poet of Sultān Sanjar to whom most of his Qasīdahs are addressed.

He died in A.H. 585/A.D. 1189 Sprenger places the date of his death in A. H. 586/A.D. 1190 (vide Spr. Cat., p. 332) and Daulat Shāh in A.H. 556/A.D. 1160. Abū al-Faḍl collected the poets' Diwān and wrote a short preface to it. The oldest copy of the Ms. was transcribed in A.H. 692 and now found in the Oudh Library (Vide Spr. Cat. No. 99).

The present copy contains :—

Qasīdahs in alphabetical order, except the first on fol. 1b, which begins with : مقدره نه بالمع الخ The first Qasīdah in alphabetical order, on fol. 2b, beginning : سپهر رفعت و کوه رتار الخ Foll. 2a/64 contain Qasīdahs. arranged in alphabetical order. From fol. 162b onward, the, Qasīdahs are spersed with Muqatta'āt, Ghazals, Rubā'is and Fards. Muqatta'at, for example, appear on fol. 164b, beginning with زمن بد عهد راجه ميگویی الخ and this is immediately followed on fol. 165a by Ghazals, beginning with :

رخت دل اندر سر زلف تو نهادیم
 بر رخ زغم عشق تو خوننا به کشادیم ~

A few Rubā'is are inserted on fol 169a and thence a series of Qasīdahs in alphabetical order begin on fol. 169b, disjoined, however, by a few Ghazals, Qiṭa'ās and Rubā'is. From a close study of the contents, it appears that the Ghazals, Qiṭa'āts and Rubā'is are inserted in those Qasīdahs the Qawāfi of which corresponds to those of these, though the alphabetical order of the Qasīdahs is kept intact.

For further notices on Anwar's poetical works; refer Spr. Cat. p. 33 i; Rieu II, pp. 554a-556a; Ethe, Ind. Off. Lib. Cat. Vol. I, pp. 582-587; and Bk. Lib. Cat., Vol. I, pp. 33-37; and Nos. 67 and 205c (4). Part III. Vol. I above.

Occasional marginal notes. A few miscellaneous verses on the first and last pages. The fly-leaf bears a number of seals which are not decipherable.

Colophon, on fol. 233a.

بغذایت الهی کتاب دیوان انوری بملکت صوبہ خاندیس بعد
خان عالی شان رفیع القدر و انمکان بهره در خان غفران پناه نجابت
خان بتاریخ نوز دهم شهر ذیقعدہ سنہ ۳۷۰ عاتم کتیری مطابق سنہ ۱۱۰۱ ہجری
از دست شیخ نور محمد بن شیخ رحمت اللہ مرقوم گشت *

Date of transcription, A.H. 1104. Scribe, Shaykh Nūr Muhammad.

Beginning :

مقدرے نہ بآیت بقدرت مطلق
کند بشکل نجاری چو ...

End :

چهارکس یا بے کہ مہجوری منند
گر بحر از ثریا تاثیرے *
قاصی طوسی مدید بیہقی
تاجک غم زادو کافی ہارے *

No. 587. * قصائد خاقانی *

QASĀ'ID-I KHĀQĀNĪ.

Substance, paper. Size, 9 x 6½ inches. Pages, 336. Lines, 15 on a page. Condition, good.

Mode of writing, fair. Appearance, new.

Extent, complete.

Author, Afdhal al-Din Badil Ibrāhīm b. 'Alī Najjār Khāqānī of Shirwān,
افضل الدين بدیل ابراهيم بن علی نجار خاقانی الشروانی *

A good collection of Khāqānī's Qasidas arranged in alphabetical order; slightly defective at the end. It begins with poems rhyming in الف and breaks off in a poem rhyming in م. According to one of the verses of his ode to Isfahān, Khāqānī, also called حسان العجم, was born in A.H. 500/A.D. 1106. The date of his death is variously given as A.H. 582, 588 and 595/A.D. 1186, 1192 and 1199; but the latest date (A.D. 1199) which is, as also given by Rieu in his Persian Catalogue Vol. II, p. 550a, is the most probable one. Kh550a.

complete poetical works including his Qasidahs are contained in two Volumes described under Nos. 85 and 86. Part III, Vol. I, above (see also Nos. 82-84 and 87, Part III, Vol. I above). A very rare commentary on his famous Tuhfat-al-'Irāqayn شرح توفيق العراقيين, composed by Sayyid Ismā'il Abjadi is described under D. No. 612 below wherein it is styled Sharh-i Tuhpat al-'Iraqayn, شرح توفيق العراقيين

For further detailed notices on Khāqānī's life and works, refer Spr. Cat., p. 461; Ethe, Ind Off. Lib. Cat., Nos. 950-970; Rieu II, p. 558; Bk. Lib. Cat., Vol. I, pp. 39-45; and Ivanow, A.S.B. Cat., Vol. I, pp. 201-203.

The former part of the present copy contains a series of long Qasidahs in praise of the holy prophet (peace be on him) and the latest part in eulogy of his contemporaries up to fol. 135a the Qasidahs are numbered in red, but in the remaining folios spaces are left blank. The fly-leaf contains the following note:

قصائد خاقانی علیه الرحمة از معرفت مشفق عبدالصمد صاحب خرید
نموده شد محمد فاضل دغی عنه *

Occasional interlinear glosses. Neat and clear Nasta'liq. Khāqānī's poetical works have been lithographed in Lucknow, A.D. 1879.

Date of transcription and the name of the scribe not mentioned.

Beginning :

ای پنج نوبه کوفته در دار ملک لا
لا در چهار بالش وحدت کشد ترا الخ *

End :

اودید آن نماز که قائم برن الف
گاهی بدیو هفت سری برکند لگام *

No. 588. شرح قصائد خاقانی (محببت نامه) *

SHARH-I QASĀ'ID-I KHĀQĀNĪ (MUHABBAT NĀMAH).

Substance, paper. Size, 8½ × 5 inches. Pages, 856. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, 'Abd al-Wahhāb b. -Muhammad al-Husaynī al-Hasanī al-Māmūrī Ghinā'ī, عبدالوهاب بن محمد الحسینی الحسنی المأموری غنای

An elaborate persian commentary on Khāqānī's Qasidahs. The author flourished about A.H. 1090/A.D. 1679. He calls this commentary (fol. 56) Muhabbat Nāmah, محبت نامه, copies of this commentary are described in W. Pr. Ber. Cat., p. 770 and G. Flügel I, p. 509. Flügel's copy begins with :

بسم الله الرحمن الرحيم - وجه خاقانی کشور سفنذری و سلطانی ملک
بلاغت گستری الخ *

Copies of this Ms. are rare. Many commentaries on Khaqanī's Kulliyāt have been written, such as the Rūh Afzā by Qabūl Muhammad described, in Spr. Cat., p. 463; the Sharh-i Diwān-i Khāqānī by Muhammad b. Da'ūd b. Muhammad, dated A.H. 995/A.D. 1587, noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, No. 968, and one more commentary by 'Alawī Lāhijī (Vide Rieu II, p. 562).

On fol. 233b of the present Ms. the following inscription is found: صحیح البیاض
In the middle of the copy two pages are left blank.

The fly-leaf bears a seal which is not decipherable.

Date of transcription, A.H. 1241.

Scribe, Muhammad Khalil Bayg.

Preface to the commentary, on fol. 1b, beginning.

خاقانی کشور سخنوری و سلطان ملک بلاغت گستری سزاوار قلم گیر
بلاغت و ابرعتی است که تیغ پیدریغ زبان را از نیام آن من البیان اسخرا الص *

Text, on fol. 5b, beginning :

دل من پیر تعلیم است و من طفل زبان دانش
دم تسلیم سر عشر و سرزا نود بستایش *

Commentary, on fol. 5b, beginning :

در بحر اینج مژمن سالم بروزن مفاعیلن مفاعیلن وفعاعیل در شرح
گلمشن راز از شیخ زاده لاهی مذکور و مرسوم است که در اصطلاح عرفان آن
نیت انسان هر دست چه دل و عقل تفضل علم و کمالات و مظهر تقلب ظهور
ذات الهی الص *

Beginning :

خاقانی کشور سخنوری و سلطان ملک بلاغت گستری الص *

End :

و مرتق اسم آلت رتاق است بمعنی مصالح و آلت جامها که مقصد ازان
احسان و انسانیت بمصالح خلعت است یعنی چه احسان و انسانیت بنیت
کدم که ترا از من تاریکتر وصال ترا بمن ارزانی دارد قدوقع الفراغ من تحریر
هذا النسخ الشریف فی قصبه ایلور بتاريخ پنجم شهر صفر سنه ۱۲۱۲ اقل العباد
میر محمد خلیل بیگ ساکن اکبر آباد و نیز شهر گجرات *

پر که خواند دعا طمع دارم

ز نیک من بنده گنه گارم *

تمت تمام شد *

No. 589. دیوان ظہیر فاریابی *

DĪWĀNĪ. ZAHĪR FĀRYĀBĪ.

Substance, paper. Size. $11 \times 9\frac{1}{2}$ inches. Pages, 147. Lines, 20 on a page. Condition, good. Mode of writing, fair. Appearance, new.

Extent, complete.

Author, Zahr Fāryābī, ظہیر فاریابی

A restored copy of the Ms. described under D. No. 29. Part III, Vol. I above wherein details regarding the life of the poet are furnished. See also Rieu II, p. 563; Ethe, Ind. Off. Lib. Cat., Vol. I, Nos. 724-726, 566 and 971; and Ivanow A.S.B. Cat., Nos. 463-794, 802, 923 (23), 925 (38), 927 (34), 934 and 1142.

No. 590. اسکندر نامہ بحری *

ISKANDAR NĀMAH-I BAHRĪ.

Substance, paper. Size, $9\frac{1}{2} \times 5$ inches. Pages, 251. Lines, 15 on a page. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Nizāmi Ganjawi, نظامی گنجوی

The well-known Persian Mathnawi of Nizāmi with his full name Jamāl al-Dīn Abū Muhammad Ilyās b. Yūsuf b. Muayyid Nizām al-Dīn Nizāmi Ganjawi, who, according to most of the Tazkirah-writers was born in A.H. 535/A.D. 1140 and died A.H. 599/A.D. 1202.

The Iskandar Nāmah is divided into two parts; the first part is called Sharaf-Nāmah-i Iskandari. The second part is styled variously, such as Khirad Nāmah-i Iskandari, Iqbal Nāmah-i Iskandari or Iskandar Nāmah-i Bahri. Our present copy comprises only the second part of his work and relates to Alexander's adventures on sea. This work was composed in A.H. 599/A.D. 1202. It has been lithographed, Bombay A.H. 1277/A.D. 1860 and Lucknow A.H. 1879.

Further notices on Nizāmi's life and his works may be found in Spr. Cat., pp. 519-521; D.R.B., Ind Off. Lib. Cat., pp. 25-28; Rieu II, pp. 564-575; Bk. Lib. Cat. Vol. I, pp. 48-62; Ethe, Ind Off. Lib. Cat., Vol. I, pp. 595-610; and Avanow, A.S.B. Cat., pp. 226-210. A similar copy dated A.H. 1166 is noticed under D. No. 118, Part III, Vol. I, above.

The present copy is much damaged and worm-eaten, but is still in readable condition. This copy has been restored in the Library. Centre and margin-ruled pages throughout 'unwāns in red.

Date of transcription, A.H. 1162.

Scribe, Maqsūd' Ali.

Beginning :

خرد هر کجا گنجهي آرد پديد
بنام خدا سازد آنرا کلید الخ *

End :

که تا از مي خوش گوار افکنم
غمي کان گر فتست جان و تنم *

No. 591. اسکندر نامه بحري *

ISKANDAR NĀMAH-I BAHRI.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 213. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

A restored copy of the work described under D. No. 590 above.

No. 592. شرح اسکندر نامه (منتخب الشروح) *

SHARH-I ISKANDARNĀMAH (MUNTAKHAB AL-SHURŪH).

Substance, paper. Size, $11\frac{1}{2} \times 7$ inches. Pages, 378. Lines, 21 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Maulvi Badr 'Alī 'Azīm Ābādī and Mir Husayn 'Alī Jaunpūrī.
مولوی بدر علی عظیم آبادی و میر حسین علی جوانپوری

A Persian commentary on the first part of Nizāmi's Iskandar Nāmāh. This work is styled on fol. 1a, Muntakhab al-Shurūh منتخب الشروح. The author states in the Khātimah on fol. 189a that there were many commentaries extant, but that none was satisfactory. The present work is an abridged edition of the well-known commentaries written on the Iskandar Nāmāh. It was compiled during the time of Lord Minto, the Governor-General of India at the instance of the members of the College Council of Calcutta and was lithographed for the first time in A.H. 1228. It appears that the present copy is transcript of a printed one. Different commentaries on the Iskandar Nāmāh are noticed in Etbe, Ind. Off. Lib. Cat., Vol. I, Nos. 1018-1027; Spr. Cat., pp. 522-523 and Rièu II, pp. 820b and 859a.

The copy is dated A.H. 1249.

Scribe, Ghulām Ahmad.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي سيد المرسلين والاه الطيبين
ومعهم الطاهرين الخ *

End :

از انمي كه جانرا بدو پوش باد
 مرا شربت و شاه را نوش باد *
 مراد از نوش آبحيات است *

No. 593. شرح مخزن اسرار *

SHARH-I MA^ẖZHAN-I ASRĀR.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 594. Lines, 13 on a page. Condition, good.

Mode of writing, good. Appearance, old.

Extent, complete.

Author, Muhammad b-Qiwām b-Rustum b-Ahmad b-Mahmūd.

محمد بن قوام بن رستم بن احمد بن محمود المعروف بقرخی *

A detailed Persian commentary on Nizāmī's (b. A.H. 538/A.D. 1140, 1141) *Makhzan-i Asrār* مخزن اسرار (Comp. A.H. 572/A.D. 1176), compiled by the famous commentator, Muhammad b-Qiwām, a contemporary of Maulānā Mughīth al-Din Hānsawī (fol. 3a). He speaks of his two other commentaries or glosses to Nizāmī's *Iskandar Nāmah* and *Sharaf Nāmah*. (fol. 4a). He speaks also of a similar commentary written by a certain learned man (fol. 3b) :—

Two similar copies are described in *Ethe, Ind Off. Lib. Cat., Vo. I, p. 605* and *Spr. Cat., p. 521*. The present copy is good and complete. It was transcribed for Mahmūd 'Alī Khān Šāhib from a transcript of A.H. 1246. The work was probably composed in A.H. 1091.

Date of transcription, A.H. 1255.

Scribe, 'Abd Allāh.

Beginning :

حمد و سپاس هر نقاحي را كه فاتحه او كتاب منتاج اقبال خزائن
 غيب الخ *

End :

وانكه بفرمود نوشتن برود
 عفو كنش جرم بيا مرز ازو *

No. 594. مظهر العجائب *

MAZHAR AL-'AJĀ-IB.

Substance, paper. Size, $12\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 148. Lines, 25 on a page. Condition, good.

Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farid al-Din 'Attār, شيخ فریدالدین عطار

The other works herein are (1) *Musībat Nāmāh* fol. 388a, (2) *Lisān al-Ghayb* fol. 466a, (3) *Ilāhī Nāmāh* fol. 517a.

A *Mathnawī* in Persian verse by the great *sūfī* poet Muhammad b-Abī Bakr Ibrāhīm Farīd al-Dīn 'Attār who was born in A.H. 513/A.D. 1109 and killed in A.H. 627/A.D. 1230. For detailed notices on the life and works of the poet refer *Spr. Cat.*, pp. 346-358 : *Etthe, Ind Off. Lib. Cat.*, Vol. I, pp. 612-627 ; and 430 ; *Rien I*, p. 344, and 77 pp. 576-580 ; and *Ivanow, A.S.B. Cat.*, Nos. 235, 264, 446, 477, 479, 480, 485, 487, 794, 906 and 923.

In the following verses on fol. 3b, the author says that his *Mazhar al-'Ajā-ib* is the best of all his works :—

دین کتب بسیار دارم در جهان
ایک مظهر را عجائب نیک دان *
مظهر کل عجایب حیدر است
درمیان سالکان او حیدر است *

The metre of the *Mathnawī* changes on fol. 51a which begins with :

خداوند! تری دانای اسرار
کنه کارم ز فعل خود نگهدار *

Date of transcription, not known.

Scribe, Najābat 'Alī.

Beginning :

آفرین جان آفرین بر جان جان
زانکه هست او آشکارا و نهان الخ *

End :

ختم اینم باشد در جهان
غیراین معنی نگویم در عیان *

مصدیت نامه * . No. 595

MUSĪBAT NĀMAH.

Substance, paper. Size, $12\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 150. Lines, 24 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Attār,

Begins on fol. 388a of the MS. described under D. No. 594 above.

A Persian Mathnawī in which are explained many problems of mysticism through the medium of an imaginary character called 'Sālik' who travels all along the universe and converse with the angels and the spirits prophets expediting thereby the mysteries of the universe.

Date of transcription and the name of the scribe not known.

Beginning :

حمد پاک از جان پاک آن پاک را
کو خلافت داد مشیت خاک را الخ *

End :

روز کار خشک سال طاعت
این همه وقت نیست نه این ساعت *

No. 596. لسان الغیب *

LISÂN AL-GHAYB.

Substance, paper. Size, $12\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 102. Lines, 25 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Shaykh Farid al-Din 'Attār, شیخ فرید الدین عطار

Begins on fol. 466a of the MS. described under D. No. 594 above.

A Persian Mathnawī on Sufism. The title of the work appears several times in different verses of the MS, spaces for headings are left blank.

Date of transcription and the name of the scribe not known.

Beginning :

اسم توحید ابتدائی نام اوست
مزغ روحم جملگی در دام اوست *
اسم توحیدم بنام ذات بود
در بیانم عین تحقیقات بود الخ *

End :

راه حتی بنموده ام اندر لسان
تا نکردند راه گم این مردمان *
مرد گمراه را نگردی پهنشین
تا نگردی پهنجو قارونست راهبر *

No. 597. * الهی نامه

ILĀHĪ NĀMAH.

Substance, paper. Size, $12\frac{1}{2} \times 9\frac{1}{4}$ inches. Pages, 118. Lines, 25 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Shaykh Farīd al-Dīn 'Attār, شیخ فریدالدین عطار

Begins on fol. 517a of the MS. described under D. No. 594 above.

A Persian Mathnawī, describing in parables the variety of human wishes. It is in the form of a story of a caliph and six sons. A copy of this work is described in Spr. Cat., p. 358 which begins:—

بنام آنکه ملکش به زوال است
بوصفتش عقل صاحب نظر لال است *

Beginning :

الهی نامه را آغاز کردم
بنامت نامه را باز کردم *
زبان را در فصاحت راه دادم
دان را در بلاغت پرکشادم الهی *

End :

مرا بران زخود گر میرایی
که هر چیز که می خورای ربی *
زمن درمن بے آمد تباہی
.....

No. 598. * وصلت نامه

WAṢLAT NĀMAH.

کلیات شیخ فریدالدین عطار *

KULLIYĀT-I SHAYKH FARĪD AL-DĪN 'ATTĀR.

Substance, paper. Size, $12\frac{1}{4} \times 9$ inches. Pages, 31. Lines, 25 in four centre columns on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Attār, شیخ فریدالدین عطار

The other works herein are (1) Waṣīyyat Nāmah fol. 17b. (2) Mukhtār Nāmah fol. 24a. (3) Pand Nāmah fol. 31b. (4) Bulbul Nāmah fol. 40b (5) Baysar Nāmah fol. 45b. (6) Jawāhir al-Zāt fol. 48b. (7) Ushtur Nāmah fol. 163a. (8). Ḥafl Wādī fol. 190b. (9) Khusraw Wa Gul fol. 197b (10) Asrār Nāmah fol. 282b.

A Persian Mathnawi

Copies of the same are noticed in Spr. Cat., p. 355; Etho, Ind Off. Lib. Cat., No. 1031, 10 and Bk. Cat., Vol. 1, p. 74.

Date of transcription and the name of the scribe not mentioned.

Beginning :

ابتدا اول بنام کردگار
خالق هست و شش و پنج و چهار اله *

End :

همیت حق جمنه را زیبا کند
وین عدو را همه یکتا کند *

No. 599. وصیت نامه *

WASĪYAT NĀMAH.

Substance, paper. Size, $12\frac{1}{2} \times 9$ inches. Pages, 13. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Attār, شیخ فریدالدین عطار

Begins on fol. 17b of the MS. described under D. No. 598 above.

This is a rare Mathnawī. A copy of this work is described in Etho, Ind. Off. Lib. Cat., Vol. I, p. 616, wherein Etho observes: "This very rare Mathnawī (Wasīyyat Nāmah), which is probably identical with the Ausat nāmah in Stewart's Catal., p. 60, is only found here and in two Bodleian copies (Bodleian Catal. Nos. 622, 16 and 624, 6)" No copy of this MS. is found in other Libraries.

Date of transcription and the name of the scribe not mentioned.

Beginning :

اے بناءت کارا را افتتاح
نیست بے نام تو در امرے فلاح *
اے انیس مستمداں نام تو
کار ساز خلق اطب عام تو اله *

End :

میکنی دعوی کہ دل نزد دوئیست
دل بصد جاداری این لایق کیست *
کر بدو تفویض فرماید دلت
زوہمہ دلدا آید حاصلت *

No. 600. * مختار نامه

MUKHTĀR NĀMAH.

Substance, paper. Size, $12\frac{1}{2} \times 9$ inches. Pages, 25. Lines, 15 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Attār, فرید الدین عطار

Begins on fol. 24a of the MS. described under D. No. 598 above.

This copy seems to be defective, for it is stated in the preface that Mukhtār Nāmah contains 1020 Rubā'iyāt (quatrains) selected from 6000 quatrain composed by the poet. But the present copy actually contains 250 quatrains without any headings or any arrangements.

This work was composed after the completion of the Khusrau Nāmah, the Asrār Nāmah, the Munṭiq ul-Tayr, the Ilāhī Nāmah, the Musibat Nāmah, the Jawāhīr Nāmah, the Sharh al-Qalb and his Diwān, a few Bahs only. The oldest copy of the present work, dated A.H. 1050/A.D. 1616 is described in Etch, Ind. Off. Lib. Cat., Vol. I, p. 617.

Date of transcription and the name of the scribe not known.

Beginning :

حمد و سپاس بقیاس خداوندی را که اشراق آفتاب الهی *

End :

از خانه بر افتاده گدائے بودیم
با خانه شدیم و بادشاهی گشتیم *

No. 601. پند نامه

PAND NĀMAH.

Substance, paper. Size, $12\frac{1}{2} \times 9$ inches. Pages, 18. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Attār, فرید الدین عطار

Begins on fol. 31b of the MS. described under D. No. 598 above.

A defective copy of the Pand Nāmah, the most popular of all the poetic works of 'Attār. The work has been repeatedly printed and translated into various European languages and edited by different scholars.

The copy begins with : خالق خلق از معار و از کبار
while the original text begins with the familiar line :

حمد و سپاس بقیاس خداوندی را که ایمان داد مشیت پاک را *

There are frequent handwriting errors throughout the copy. Many words and even lines have been misplaced (see also MS. No. 99, III, I above).

Date of transcription and the name of the scribe not known.

Beginning :

ابتدا کردیم بنام کردگار
خالق خلق از صغار و از کبار الخ *

End :

پر که آرد این وصیتها بجان
درد و عالم رحمتش بخشد خدایه *
تم تم
تمت تمام شد
کتاب پند نامه *

No. 602. بلبل نامه

BULBUL NĀMAH.

Substance, paper. Size, $12\frac{1}{2} \times 9$ inches. Pages, 9. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Aṭlār, فرید الدین عطار

Begins on fol. 40b of the MS. described under D, No. 593 above.

Deals with the love of the nightingale to the rose, copies of this work are noticed in Spr. Cat., p. 335 and Eth., Ind. Or. Lib. Cat., Vol. 1, p. 613.

Date of transcription and the name of the scribe not known

Beginning :

قلم بردار را از دل عیان کن
سر آغارش بنام غیب دان کن الخ *

End :

یاد خدا بردگی پیش کن
هر چه بجز اوست فرابیش کن *

No. 603. بے سر نامه *

BAYSIR NĀMAH.

Substance, paper. Size, $12\frac{1}{2} \times 9$ inches. Pages, 5. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Attār, شیخ فریدالدین عطار

Begins on fol. 45b of the MS. described under D. No. 598 above.

A very short Mathnawī dealing with Sūfī maxims.

There are no headings ; no proper arrangement. The work has been printed.

Date of transcription and the name of the scribe not known.

Beginning :

من بغیر تو نه بینم در جهان
قادر را پروردگار جاردان الصغ *

End :

ای که او خود را فناے کل ساخت
اندر آنجا او بقاے کل یافت *

No. 604. * جواهر الذات

JAWĀHIR AL-ZĀT.

Substance, paper. Size, $12\frac{1}{2} \times 9$ inches. Pages, 229. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Attār, شیخ فریدالدین عطار

Begins on fol. 48b of the MS. described under D. No. 598 above.

This Mathnawī contains the first Daftar of 'Attār's Jawāhir al-Zāt. The original work, it seems is divided into three Daftars or books, a complete copy of which is found in India Office Library (vide Ethe, Ind. Off. Lib. Cat., Vol. p. 620).

Date of transcription and the name of the scribe not known.

Beginning :

بنام آنکه نور جسم و جان است
خداے آشکار و نهان است *

End :

کهر ریزست نورت در همه جا
توئی بیجا و نورت در همه جا *

No. 605. * اشتر نامه

USHTUR NĀMAH.

Substance, paper. Size, $12\frac{1}{2} \times 9$ inches. Pages, 55. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farid al-Dīn 'Attār, شیخ فریدالدین عطار

Begins on fol. 163a of the MS. described under D. No. 598 above.

A defective copy. Spaces for headings are left blank.

Date of transcription and the name of the scribe not known.

Beginning :

ابتدا بر نام حق لایزال
صانع اشیاء و ابداع جلال الصغ *

End :

.....
میکنند هر نوع او اند شده *

No. 606. * هفت وادی

HAFṬ WĀDĪ.

Substance, paper. Size, $12\frac{1}{2} \times 9$ inches. Pages, 13. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farid al-Dīn 'Attār, شیخ فریدالدین عطار

Begins on fol. 190b of the MS. described under D. No. 598 above.

A Persian Mathnawī. Spaces for headings are left blank. The last verse in this copy corresponds with that in the Asrār Nāmāh. A few pages at the end of the MS. are left out blank.

Date of transcription and the name of the scribe not known.

Beginning :

حمد پاک از جان پاک آن پاک را الصغ *

End :

شروخی مایهش چشم مامیار *

No. 607. * خسرو و گل

KHUSRAW WA GUL.

Substance, paper. Size, $12\frac{1}{2} \times 9$ inches. Pages, 169. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farid al-Dīn 'Attār, شیخ فریدالدین عطار

Begins on fol. 197b of the MS. described under D. No. 598 above.

The title of the work appears in the following verse on fol. 203b.

بنام خسرو روئے زمین را
نهادم نام خسرو نام این را *

The work is styled in Spr. Cat., p. 352, Gul-Khusrau گل خسرو and this seems to be an abridgement of the Khusrau Nāmāh. The present work also is an abridgement of the same work. It is also styled Gul wa Hurmuz گل و هرمز

The poet enumerates in the introductory preface many of his former works including the Mukhtār Nāmāh (see No. 600 above) and his Persian Diwān consisting of Ghazals and Qit'a'ats. From fol. 215b onward the copy is written by a different hand. It is not known whether the date given in the colophon below relates to the date of transcription of the present copy alone or of all the works of 'Attār immediately described above :

نیمت الکتاب گل و خسرو تصنیف شیخ فرید الدین عطار بدستخط جان
عالم بتاریخ نوازدهم سنه ۱۱۸۶ هجری الذیوی در بلدة فرخ آباد من
مضافات دارالخلافه اکبرآباد *

Beginning :

بنام آنکه گنج جسم و جان ساخت
طنسم گنج جان هر دو جهان ساخت الخ *

End :

کسی کو در دعا آرد مرا یاد
همه وقتی نگهدارش خدا باد *

No. 608 . * اسرار نامه

ASRAR NĀMĀH.

Substance, paper. Size, $12\frac{1}{2} \times 9$ inches. Pages, 65. Linos, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Shaykh Farīd al-Dīn 'Attār, شیخ فریدالدین عطار

Begins on fol. 282b of the MS. described under D. No. 598 above.

A Persian Mathnawī.

The title appears on folio 313b in the second line.

The work is divided into nineteen Maqālahs only. There is some confusion in the headings. On fol. 297a and fol. 301b, appear the eighth and the tenth Maqālahs respectively ; no mention of the ninth Maqālah is made. The last two Maqālahs on fol. 312a and 313b are wrongly called مقاله بیستم و چهارم and the 24th and the 25th, instead of 11th and 19th respectively. This may be an error committed by the scribe.

The work has been lithographed at Tūhrān.

Date of transcription and the name of the scribe not known.

Beginning :

بنام آنکه جان را نور دین داد
 حرد را در خدا دانی یغین داد الخ *

End :

دراں ساعت که جان از تن را شد
 در عالم آن زمار از هم جدا شد *

مثنوی مولانا روم * No. 609.

MATHNAWĪ-I MAULĀNĀ RŪM.

Substance, paper. Size, $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 579. Lines, 23 on a page in four centre columns. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Maulānā Jalāl al-Dīn Rūmī, * مولانا جلال الدین رومی *

An old copy of the renowned Mathnawī-i Ma'nawī, composed by Maulānā Jalāl al-Dīn Muhammad b-Muhammad Bahā al-Dīn b-Husayn al-Balkhi, the greatest of the Sūfī poets of Persia, who was born in A.H. 604/A.D. 1207 and died in A.H. 672/A.D. 1273. Different copies of the same work are described under D. Nos. 151-168, part III, Vol. I above.

For particulars regarding the life and wrks of the poet, refer Ethe, Ind. Off. Lib. Cat., Vol. I, Nos. 1060-1115; Spr. Cat., p. 783; Rien II, p. 584; Ioanow, A.S.B. Cat., Nos. 240, 490, 499, 500, 511, 518, 578, 648, 812, 848, 923 (30), 945, 946 (1), 1125, 1187 and 1341; and Bk. Lib. Cat., Nos. 59-87 and 87-123.

The present copy which formerly belonged to Muhammad Mū'in al Din was probably transcribed before A.H. 1174.

The title page bears two seals which read thus :

محمد نواز خان
 سنہ ۱۲۲۲ *

نواز خان علی
 سنہ ۱۲۷۷ *

The oldest copy found in this Library is described under D. No. 165, Part III, Vol. I, above, being transcribed in A.H. 1070 (not A.H. 1007 as put in the Catalogue). A very old copy of the same work transcribed in A.H. 834, is noticed in Etke, Ind Off. Lib. Cat., No. 1060.

The present copy consists of the following six Daftars :

(i) On fol. 1b, beginning :

بشنو ازک چون حکایت میکند
 از جدائیها شکایت میکند الخ *

(ii) On fol. 51b, beginning :

مدتی این مثنوی ناخیر شد
مهلک با یست تا خون شیر شد الخ *

(iii) On fol. 92b, beginning :

ای ضیاء الحق حسام الدین بیار
ایں سیوم دفتر که سنت شد سه بار الخ *

(iv) On fol. 140b, beginning :

ای ضیاء الحق حسام الدین توئی
که گذشت از من بنورت مثنوی الخ *

(v) On fol. 187b, beginning :

سه حسام الدین که نورالنجیم است
طالب آغاز سفر پنجم است الخ *

(vi) On fol. 237b, beginning :

ای حیات دل حسام الدین بس
میل منجم شد بقسم سادسی الخ *

Each Daftar is preceded by a different preface in which Maulānā Hisām al-Dīn Tabrayzī is frequently addressed for inspiration. The work has been repeatedly printed. The copy is not dated and the name of the scribe is not known.

Beginning :

بشنو از من چون حکایت میکند
از جدا یها شکایت میکند *
کز نیستان تا مرا بدریده اند
از فغیرم مرد و زن نانیده اند الخ *

End :

تعمه کورم کن مکن دلها خراب
ختم شد والله اعلم بانصواب *
تمت تمام شد این کلام مثنوی حضرت مولوی ملا روم مثنوی شریف *

مثنوی نه سپهر *

MATHNAWI-NUH SEPEHR.

Substance, paper. Size, 10½ × 6 inches. Pages 368. Lines, 17 on a page. Condition, much injured, but repaired. Mode of writing, good. Appearance, old.

Extent, incomplete at the end.

Author, Amīr Khusrau Dehīlavi, امیر خسرو دہلوی

A Persian Mathnawī which gives a poetical description of the court of Qutb al-Dīn Mubārak Shāh (d. A.H. 720 or 721/A.D. 1320 or 1321) with an account of the principal events of his time, composed by Amīr Khusrau when he was over sixty years old (fol. 15a).

ہرگز کر شصت بالا گذشت

ہمیشہ پیش شاہن والا گذشت *

The work was completed on the 30th of Jamādī al-Thānī A.H. 718/A.D. 1318, seven years before the death of the poet in A.H. 725/A.D. 1325. Copies of the same work are described in Rieu II, 612a, and Etho, Ind. Off. Lib. Cat., Vol. I, p. 694.

Out of the nine spheres or گہرے , the present copy contains five spheres only and a number of Qasīdahs, Ghazals, etc., arranged as given below :

Verses in praise of God and the holy Prophet on foll. 1b—9a.

Spheres

(1) On fol. 9a, beginning :

سپہر برین کریمہ برتر است الخ *

(2) on fol. 24b, beginning :

سپہر دوم کوست ... الخ *

(3) On fol. 43b, beginning :

است سپہری کہ سیوم *

(4) On fol. 42b, beginning :

از زیرست آنکہ سپہر چہارم الخ *

(5) On fol. 79b, beginning :

آن سپہری کہ در میان الخ *

This last سپہر breaks off in fol. 88b with : کشت وزہ در خم الخ and fol. 89a has been left out blank. Every sphere ends with a Ghazal of the author. Qa'sīdahs and poems in praise of God, the holy Prophet and reputed saints and kings on foll. 90a—152a. Foll. 152b—167 contain قطعات and رباعیات in which are reflected the poet's own character and thoughts. Satires, on fol. 168a, beginning :

راست آرند در میان دو کس الخ *

Ghazals, not arranged alphabetically, on foll. 172a—184b, beginning :

ای دن بچشم عبرت نظارہ جہاں کن
ظاہر نظر چہ بینی نظارہ نہاں کن الخ *

The copy was much damaged, but now it is well mended and bound. Headings in red ink. Occasional different readings on the margins.

Date of transcription and the name of the scribe not mentioned.

For notices on Amīr Khusrau, refer Spr. Cat., p. 465; Rieu I, pp. 240-241, II, pp. 609a-616b; Ethe, Ind. Off. Lib. Cat., Nos. 1186-1122; and Bk. Lbi. Cat., Vol. II, pp. 176-193.

Beginning :

اول نگر نگارش توحید کردگار
که این نه سپهر کشت بفر مایش آشکار الهی

End :

مخوان در بوستان و باغ ای دوست
که آنجا دلم کم *.....*

No. 611. شرح غزل حکیم ناصر خسرو *
SHARH-I GHAZAL-I HAKĪM NĀSIR KHUSRAU.

Substance, paper. Size, $8\frac{1}{4} \times 5\frac{1}{4}$ inches. Pages, 4. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old. Extent, incomplete.

Author, Maulānā Qādhī Mahmūd Bahri, مولانا قاضی محمود بھری.

The other work herein Sharh-i Gulkgashti fol. 3b.

A very short Persian commentary on select Ghazaliyyāt of Abūal-Mu'in Hakīm Nāsir Khusrau, author of the Kanzal-Haqā'iq (d. A.H. 431), written by Maulānā Bahri who flourished towards the first half of the 12th century of Hijrah. He is probably identical with the author of the Dastūr al-'Amal دستور العمل noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, p. 1061; and Ivanow A.S.B. Cat., Vol. I, p. 616, No. 1283. He was a native of کرکی in the province of Bijāpūr. The date of his death is not known. He is also known to have composed the 'Arūs-i 'Irfān عروس عرفان (A.H. 1117 A.D. 1705) and a short Mathnawi styled Manlagan من لکن (Comp. A. H. 1111). He has also composed a short Mathnawi in the Dakhani, styled Hikāyāt حکایات, a copy of which is noticed in Ivanow, A. S. B. Cat., p. 478.

Only one Ghazal in the present copy is explained and the commentary ends abruptly with the first two lines of the second Ghazal. Eleven pages at the end have been left blank.

Date of transcription and the name of the scribe not known.

Beginning :

بالای نه سپهر دو گوهر مدبر اند
کز نور شان دو عالم و دم منور اند *
برای مستمند من خرافات پسند چنان صورت من بدد که نه سپهر
غالبها کنایه بود آدمی باشد الهی *

End :

بحری بار آزیں کہ ہرکس
از دانش و بیدش آشنا نیست *

معلوم کہ این دو در شاہوار
شائستہ درج ہر گدا نیست *

No. 612. شرح تہفۃ العراقین *
SHARH-I TUHFAT AL-'IRĀQAYN.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 168. Lines, 19 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Sayyid Ismā'il Abjadī, سید اسماعیل ابجدی

A rare and valuable Persian commentary on Khāqānī's Tuhfat Al-'Irāqayn—the famous Mathnawī poem, in which the poet describes his pilgrimage to the holy cities of Mekkah and Medinah, with a special reference to 'Irāq-i 'Ajam and 'Irāq-i 'Arab. No mention of the present commentary appears to be made in any one of the catalogues or reference books, except in the Tazkirah-i Gulzār-i Azam, where, on page 23, the author points out that after finishing his other works, Abjadī was engaged in writing a commentary to the Tuhfat al-'Irāqayn. It seems quite probable that the present is the only extant copy. Three more different commentaries have been written on the Tuhfat al-'Irāqayn—viz. on by Shaykh 'Abd al-Salām, composed in A.H. 1057/A.D. 1647.

(Vide Ethe, Ind. Off. Lib. Cat., Vol. I, p. 591 and Spr. Cat., p. 463). Abjadī in his preface (fol. 2a) has made a reference to this commentary. The second commentary is composed by Ghulām Muhammad, which, according to Ethe, Vol. I, p. 591 is noticed in Bodleian Cat., No. 580., A third commentary is written by an anonymous author (vide Ethe Ind. Off. Lib. Cat., p. 1556).

Abjadī's exact date of birth is not found in anyone of the Tazkirahs or catalogues. Even Burhān Khān b-Hasan, the author of the Tauzak-i Wālājāhī and a contemporary of Abjadī has made no reference to it, though he has dedicated a special chapter to him. Nor has Nawāb Muhammad Gouth Khān in his Tazkirah-i Gulzār-i 'Azam made any mention of it. It is certain that Abjadī lived during the reign of Nawab Anwar Khān (d. A.H. 1162/A.D. 1749) and during the latter part of his son and successor, Nawāb Muhammād Alī's reign, who ruled over the Carnatic from A.H. 1162 to A.H. 1210/A.D. 1749 to 1795. Almost all Tazkirah-writers and cataloguers have fixed to the date of his death at or as A.H. 1193. It appears that their information is based on the following statement furnished by Nawāb Gouth Khān :

”آخر لا مر ابجدی در سنہ ۱۱۹۳ ع یکہزار و یک صد و نود و سہ ہجری
ازین دار فانی رخصت ہستی برصفت“ (P. 231 تذکرہ گلزار اعظم vide)

Curiously enough, all European writers and cataloguers including Burhān Khān the author of the *Tanzak-i Wālājāhī* have not touched the question of the date of Abjadi's death; and they could neither accept nor reject as genuine the date furnished by Nawāb Gouth Khān.

It is indeed, difficult to fix the exact date of his death. But it is certain that Abjadi was alive in A.H. 1200/A.D. 1786 and he probably died between A.H. 1200 and 1205/A.D. 1786 and 1791. The best authority for this information is the following internal evidence furnished in the preface on fol. 1b. by Abjadi himself:

این بنده پریشان روزگار و شهید دهنه ستم کار مستمند درگاه ایزدی
سید اسماعیل ابجادی از عنفوان بهار شباب تا به هنگام پیری بخافت انتساب
عمر عزیز خود در مشق شبان روزی اشعار آبدار و مطالعه مثنویات دقت
شعار حرف می نمود و بعد الفراغ تصنیف خمسه منظومه مثل انور نامه و
زبدۀ افکار و هفت جوهر و راغب و مرغوب و مودت نامه در سنه یک هزار و دویصدی
هجری بعضی از احباب دانشمند و دوستان موافقت پسند و تلامیذ عقیدت کیش
و عقیدت مندان صداقت کیش دست استهداد در دامن این ضعیف البنیاد
زده مستدعی بآن شده که در شرح تجلّی العرائین پردازد الخ *

It is clear from this statement that the date of his death is not A.H. 1193 as is generally supposed. Further, it is worth noticing that at the bottom of the last page of a copy of his *Mudat* (see Part III, Vol. I, No. 146 above) the following inscription by an anonymous hand is found: "died 1203 A.H." The handwriting seems to be as old as the Ms. itself. This also supports, to a certain extent, the view that Abjadi died circa A. H. 1200. Burhān Khān observes in the preface to his *Tanzak-i Wālājāhī* (vide Part III, Vol. I, No. 304 above fol. 5b) that since Abjadi's *Anwar Namah* (Comp. A. H. 1174/A. D. 1760, 1761) celebrating the exploits of Nawāb Anwar Khān, did not comprise, due to poetical treatment of the subject, all the relevant events and anecdotes connected with the reign of Nawāb Anwar al-Dīn Khān, he commenced writing his *Tanzak-i Wālājāhī* on the request of Nawāb Muhammad Āli Khān in A. H. 1195/A.D. 1781, and finished the first *Daftar* of it and the *Muq-addimah* in A. H. 1200/A. D. 1786 (Vide *Ethe*, *Ind. Off. Lib. Cat.*, Vol. I, P. 196). But it is worth noticing that no mention of Abjadi's death is made either in the *Mudat* or in the work itself, showing thereby, though indirectly, that Abjadi was alive at the time. In this connection, it should also be noted that most of Abjadi's *خمسه منظومه* viz. *Zubdat al-Afkār*, *انوار نامه* *Anwar Namah*, *راغب و مرغوب* *Rāghib wa-Marghūb*, *هفت جواهر* *Haft Jauhar* and *مودت نامه* *Mau'dat Namah* were transcribed between A. H. 1196 and 1197 (ref Mss. Nos. 2, 146, 112 and 113 above iii, i.) The handwriting of these Mss. seems to be identical. It is possible, though not certain, that the author himself might have been the scribe. In this case, the view that Abjadi died in A. H. 1193 becomes obviously wrong. Anyhow, this will be an interesting subject of later research.

Contents :

Preface, on fol. 1b, beginning :

الحمد لله الذي الهمننا حقايق الحق *

Text, on fol. 2b, beginning :

مايم نظار گان غمناک
زي حق سبز و مهره خاک الحق *

Commentary, on fol. 2b, beginning :

زي بمعني طرف حقه سبز مراد از آسمان و مهره خاک کنایه از زمين باشد
و بيت ثاني علت بيان بيغ اول است حاصل اول هر دو بيت آنکه ما مردم
از نظر کردن آسمان و زمين غمناک هستيم الحق .

Headings or 'unwāns in red. quotations underlined. Neat and clear Nāsta'liq.

Date of transcription, A. H. 1249. Scribe, not mentioned.

Beginning :

الحمد لله اما بعد آنکه بر خاطر دريا مقاطر روشن نشان معني
رس الحق *

End :

از هاي مشفق پوايش
دو حلقه کنم بخاک پايش *
عقد بالفتح کره بالكسر رشته مرراويد ويرا بمعني زیرا يعنى ازین
جهت - حت بمعني بر انگيختن کرامت بمعني قرآن مجيد آمده تهليل
لاله الا الله *

No. 613. (شرح قرآن السعدين) *

NŪR AL-'AYN (SHARH-'QIRĀN AL-SĀIDAYN)

Substance, paper. Size, $10\frac{1}{2} \times 6\frac{3}{4}$ inches. Pages, 106. Lines, 19 on a page. Condition good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Nūral-Haqq. نورالحق

A useful Persian Commentary on Amir Khusran's (d. A. H. 725) famous Mathuawī styled Qirān al-Sa'dayn قران السعدين (Comp. A. H. 688/A. D. 1289), by Nural-Haqq, the son of the celebrated 'Abd al-Haqq Dihlawī, Bukhārī. The Qirān al-Sa'dayn gives an account of the meeting Sultān Mu'izz al-Din (A. H. 686-689 A. D. 1287-1290) with his father Nāsir al-Din in A. H. 688/A. D. 1289 at Delhi.

A. H. 1014/A. D. 1605, 1606 is the date of composition of the present work as contained in the following curious verse appearing on fol. 3b in the preface :

چشم عيب از ميان بردارند
مي شود شرح قران السعدين *

That is A. H. 1084-70 — A. H. 1014.

In Spr. Cat., P. 471, this verse is wrongly cited as follows :

چشم عیب از میان بروں آرید
می شود شرح قرآن السعدین *

Two copies of this work are described in Spr. Cat., P. 471 and Riou II. P. 617b. It seems that these are the only three copies extant. But Spr.'s copy is either defective or the description given by Spr. is wrong. He states on page 471 that the preface to the Nūr al-Ayn was written by some one else. This statement seems to be wrong. No anonymous preface is known to have been written to the work. It was actually written by Nūr al-Haqq himself. Spronger quotes the following passage from the Ms. as the beginning of the commentary :

”خطبه کبریا، جل سر پادشاهی را که پادشاهی است“

In the present Ms. this passage appears in the middle of the preface, namely, on fol. 2 a. Actually the commentary begins on fol. 4 a, with :

شکر گاری کردن که از روی تعظیم نعمت بخشا نید فهم شود الخ *

Two other commentaries to the Qirān al-Sa'dayn are described in Spr. Cat., p. 471, one by Abd al-Rasūl Qāsim and the other by an anonymous writer. The title of the present work appears on fol. 2a. The actual name of the commentator is Nūr Muhammad but commonly known as Nūr al-Haqq (fol. 2b).

Unwāns in red ink. Occasional marginal notes. The fly leaf bears a seal which is not decipherable.

The copy is dated A.H. 1108.

Scribe and owner of the copy, Shaykh Dāwūd.

Preface, on fol. 1b, beginning:

شکر هزاران هزار بعصرت پروردگار الخ *

Commentary, on fol. 4a, beginning :

شکر گاری کردن کردن که از روی تعظیم نعمت بخشا نید فهم شود الخ *

Beginning :

شکر هزاران هزار بعصرت پروردگار خالق الدلیل والذهار که برادر خالص
خالق است روح پاک محمدی را مخلوق گردا نید و فرستادن درود بيشمار بران
مهرم اسرار در اول و آخر هر ادعیه و افکار نیک با جانب پسندیده الخ *

End :

یعنی اگرچه من بر منصفان آبدار مردم عبور بسیار کرده ام اگر از کسی
بر داشته ام

..... خنده دیدم دیدم در زیر چادر میکند - حیا شرم و باران

و معنی اول مقصود است و چادر عبارت از پرده ابر است *

No. 614. دیوان ابن یمین *

DĪWĀN-I- IBN-IY-AMĪN.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 117. Lines, 18-20 on a page: Condition, good. Mode of writing, good. Appearance, new.

Extent, complete.

Author, Amir Fakhr al-Din Mahmūd b. Yamin,

امیر فخر الدین محمود بن ابن یمین *

Probably a restored copy of the Ms. described under D. No. 50 (a), Part III, Vol. I, above.

(Contains some of the poetical works of Ibn-i Yamin (d. A.H. 745/A.D. 1345).

Notices on the life and poetical works of Ibn-i Yamin may be found, in Spr. Cat., pp. 433, 434, Rieu II, p. 825b; Ethe, Ind Off. Lib. Cat. Vol. I, Nos. 1230, 2881; and Ivanow, A.S.B. Cat., p. 251, No. 582.

Beginning :

نا تون بر ظهور آوردی

دو جهان شد بیک نفس پیدا *

End :

هم یمین بس که غمت در جگر جاگ من است *

No. 615. دیوان حافظ *

DĪWĀN-I HĀFIZ.

Substance, paper. Size, $7\frac{1}{2} \times 5$ inches. Pages, 346. Lines, 14-15 on a page. Condition, damaged. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shams al-Din Muhammad Hāfiz of Shirāz شمس الدین محمد حافظ شیرازی

A collection of the poetical works of the celebrated Hāfiz of Shirāz, the greatest Persian lyric poet, who died in A.H. 791/A.D. 1389 according to the date recorded by Muhammad Gulandām, the friend of the poet and the compiler of his Dīwān.

An elaborate list of the books written about Hāfiz and his poetry may be found in Ethe, Ind. Off. Lib. Cat., Vol. I, p. 720. His Dīwān was first edited by Abū Tālib Khān in Calcutta, A.D. 1791 and re-printed in A.D. 1826. Copies of the work are noticed under D. Nos. 14-16. Part III, Vol. I, above.

Detailed notices on Hāfiz and his poetical works may be found in Spr. Cat., p. 415; Rieu II., pp. 627-631; Ethe, Ind Off Lib. Cat., Vol. I, pp. 719-728; Brn., Camb. un. Lib. Cat., pp. 346-351; Bk. Lib. Cat., Vol. I, pp. 231-269. Dr.B., Ind Off. Lib. Cat., pp. 48, 49, 52; Avanow, A.S.B. Cat., Vol. I, Nos. 587-591; and A.S.B. "Curzon collection." Cat., Nos. 229, 230 and 232.

The present copy contains :

- (1) Ghazals, in alphabetical order, on fol. 1 b, beginning

الا يا ايها السائي ادر كاه ساونا ولها الفخ *

- (2) Tarjiband, on fol. 161a, beginning :

اي داده بباد دوستداري الفخ *

- (3) Tarkibband, on fol. 162 b, beginning :

سائي اگرت يواي مياي الفخ *

- (4) Mathnawis, on fol. 164-a, beginning :

سرفتنم دارد دگر روزگار الفخ *

- (5) Muqatta'at, on fol. 180-a, beginning :

آصف عهد زمين خان جهان الفخ *

- (6) Rubā'iyāt, on fol. 182-a, beginning :

امشب ز غمت ميان خون خواهم خفت الفخ *

A few pages at the beginning are much damaged. Fol. 98-b contains a seal which reads thus محمد جعفر امت خاك نعلين. Occasional marginal glosses. The copy is not dated. Apparently very old. Scribe, not mentioned.

Beginning :

الا يا ايها السائي ادر كاه ساونا ولها الفخ *

End :

در صحبت آنکسي که صاحب پندراست
گر زهر خوري بدانکه شير و شکر است *

ديوان مسعود بک * No. 616.

DIWÂN.I MASŪD BEK.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 130. Lines, 18-20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Mas,ūd Bek, مسعود بک

A restored copy of the Ms. described under D. No. 50, Part III, Vol. I, above Mas'ūd Bek died in A.H. 800/A.D. 1397, 1398. His original name was Shir Khān. He is the author of various works on sufism such, as the Tamhīdāt تمهيدات the Mir'āt al-Ārifin مرآت العارفين (noticed in Eth. Ind Off. Lib. Cat., Vol. I, p. 1023 No. 1854) and the unun al-Nasā'ih. The present work is styled in Rieu II, p. 632-a, No. Or. 312. Nūr al-'Ayn نور العين. The same title appears on fol. 1-a in the short preface of the author to his Divān. It is also called Nūral-'Ayn or Nūr al-'uyūn. The Divān, contains Ghazals and Ruba'is in alphabetical order.

No. 617. شاهنامه

SHĀH NĀMAH.

Substance, paper. Size, $7\frac{1}{2} \times 4\frac{1}{2}$ inches. Pages, 122. Lines, 15 on a page. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Mirza Muhammad Qasim al-Husaynī of Janābādī Qāsimī,

مرزا محمد قاسم الحسینی جنابادی قاسمی *

A Persian Mathnawī celebrating the exploits of Shāh Ismā'il Safawī under whose time as is stated in the prologue on fol. 13a. the poem was commenced, but was not finished till after his death. The date of composition is contained in the following verso appearing on fol. 132-b of the Ms. No. Or. 339 described in Rieu II, p. 661a.

بلطف از سر نظم اگر بگذری

روان بی بناریخ او آوری *

—A.H. 940/A.D. 1533-34.

No exact date of Qāsimī's death is known, but so far it is certain that he was still alive in A.H. 979. The Khamsah-i-Qāsimī, خمسه قاسمی or his five epic poems are well-known. This present poem is one of them. The other four are:—

- (1) Laylā wa Majnūn. لیلی و مجنون
- (2) Gūi wa changān. گوی و چوگان
- (3) Khusrau wa Shirin. خسرو و شیرین
- (4) Shāhrukh Nāmāh. شاهرخ نامه

(Vide Ethe, Ind. Office Lib. Cat., Vol. I, pp. 790-791 and Rieu II, pp. 660a 661b).

The present poem is variously styled, such as Shāh Nāmāh (شاهنامه) Shāhinsha Nāmāh (شاهنشاه نامه), Ismail Nāmāh (اسماعیل نامه) and Shāhinsha Nāmāh (شاهنشاه نامه)

The copy is incomplete at the end. Neither the name of the author nor the title of the work appear anywhere in the Ms.

Date of transcription and the name of the scribe not known.

Beginning :

خداوند بیچون خدائی تراست

بر اقلیم جان بادشاهی تراست *

End :

ز شیر مولاد جنگ

جهان بیشه پر ز شیر بلندست *

No. 618. دیوان آصفی

DĪWĀN-I ĀSAFĪ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 110. Lines, 20 on a page. Condition, good.
Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Khwājah Āsafī b Muqīm al-Dīn Ni'mat Allāh.

خواجہ آصفی بن مقیم الدین نعمت اللہ *

A restored copy of the work described under D. No. 1, Part I., Vol. III, above.

The poems of Āsafī, who died according to the best authorities in A. H. 923/A.D. 1517. This copy consists chiefly of Ghazals in alphabetical order, with a few Rubā'is at the end.

Detailed notices regarding the life and poetical works of Āsafī may be found in Rieu II., P. 651; Spr. Cat., pp. 20, 71, and 310; Ethe, Ind. Off. Lib. Cat., Vol. I, Nos. 1393-1397; and Ivanow, A. S. B. Cat., Nos. 647, 923 (58), 926 (4), 934, 939 (3) and 952 (1).

No. 619. شرح قصائد عرفی

SHARH-I-QAṢĪ'D-I-URFĪ.

Substance, paper. Size, $7\frac{3}{4} \times 5\frac{1}{2}$ inches. Pages, 152. Lines, 14 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Author, Mullā Abū al-Barakāt Munir Lahūrī * ملا ابوالبرکات منیر لاهوری *

A persian commentary on difficult verses in forty-one select Qaṣīdahs of 'urfī (d. A. H. 999/A.D. 1591). Munir died, according to most of the Tazkirah-writers, in A.H. 1054/A.D. 1644 (vide Ethe, Ind. Off. Lib. Cat., Vol. I, p. 1148, No. 2078 and Spr. Cat., p. 129). But according to the following statement appearing on fol. 5 a in the preface, the date seems to be quite different.

بمقتضای اتفاق حسنه شد از شبهاں رمضان المبارک ۱۰۵۷ هجری یکہزار
پنجہاں و ہفت ہجری از خادماں آنمخدوم ارباب سخن بعد از بست و در سال
ازبرہاں پور آمدہ این ادراک را کہ بر لطایف طبع آن عزیز مصردانش افتاد کہ
بمقتضای محبت باطنی بامدتی مہر انشانده درکنار گرفتہم انخ *

It is clear from this statement that in A. H. 1057 Munir was no longer alive; twenty-two years had already passed since his death. The date of his death should, therefore, be placed in A.H. 1035. بعد از بست و در سال refers without doubt to the death of Munir (vide Bk. Lib. Cat., Vol. II, p. 200).

The present copy contains a preface by an unknown author. The author states in the preface that Munir wrote this commentary at the request of some of his friends, but before he could finish it he died. He speaks highly of Munir's

literary taste and his wonderful skill in poetic art and fine prose-writing and his masterly explanation of difficult Persian verses. Munir died and most of his incomplete works remained uncollected (fol. 4b). Three of his works entitled *Kulliyāt-i-Munir*, کلیات منیر *Nigaristān-i Munir* نگارستان منیر and *Ruqaāt-i Munir*, رقعات منیر are described under Nos. 94, 205 (a) and 243 Part III Vol. I, above. His *Bahār-i Sukhan*, *Naubādah*, *Kāristān*, *Karnāmah* and *Inshā'-i Munir* are noticed in *Ethe, Ind. Off. Lib. Cat.*, pp. 1148-1150.

Other Persian commentaries on 'Urfi are: (1) *The Miftah al-Nukāt* by Mirzā Jān, completed in A. H. 1073/A.D. 1662, 1663 (vide *Spr. Cat.*, p. 530 and *Rieu ii*, p. 668) (2) *The Nigār Nāmah-i Faydhi* by Muhammad Shāfi, completed in A. H. 1111 (vide *Spr. Cat.*, p. 529), 'Urfi's *Qasidahs*, a complete copy of which is found in this library (vide D. No. 75 iii, i above) are repeatedly printed in India. The English translation of selected *Qasidahs* of 'Urfi was published in Calcutta in A.D. 1887.

The copy is not dated. Scribe, not mentioned.

Beginning :

فیم آفرینی را سپاس که رشته جان سخن را با تار نفس سخن سنجان پیوند
کرده است *

End :

یعنی مرصوف به تهذیب اخلاق میکند و ظاهر است که صفات دیگر
از اینها کل میکند *

No. 620. دیوان مظهر جان جانان

DIWĀN-I MAZHAR JAN JĀNĀN.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 160. Lines, 9 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Jānjānān Mazhar, جان جانان مظهر

Poems of Mazhar, with his full name Shamsal-Dīn Ḥabīb Allāh who was born in A. H. 1111 or 1113 and died in Delhi in A. H. 1195/A.D. 1781. A work entitled *Biharāt-i Mazhar* بهارات مظهر by Muhammad Na'im Bḥarānchi, and devoted to the life of the poet, is noticed in *Rieu I*, p. 363. It is stated that Mazhar had selected only one thousand verses out of 2000 which he had composed. He has also composed many ghazals in the *Rikhtah* ریخته, a specimen of which is found at the end of the present copy. An album containing his own selections styled *Ḥurūṭ-i Jāwar* حرور جاوهر is to be found in the Ms. described under D. 470, part III, Vol. I above.

The present copy is preceded by a preface in prose containing short auto-biographical notes which have been reproduced in full in Spr. Cat., p. 488. The following note by a different hand appears on the fly-leaf:

انشاء اللہ ایں کتاب را بعد فراغت نظر ثانی کردہ ہمزادق قانون فقراتش را دہم عبارات را بہمراہ دلائل خواہم نوشت پس ایدکہ عبارات بے طور نوشتہ شدہ است سببش اینست کہ دریک روز ہمہ حاصل مطالب را نوشتہ ام بسبب یاد داشت چرا کہ از خیال کم نگردد و مطالب وغیرہ اکثر برابر نیست بعد فرست درست خواہم کرد *

The Ghazals are not in alphabetical order. Some lines have been left blank. A number of words are missing in the couplets, but in many cases the missing words have been substituted and are marked in red. Beside Ghazals, it contains Mathnavi's Rubā'is, Qita'āt, Fardiyāt, Mukhammasāt and a number of chronograms. Written in clear and neat Nasta'liq. Copious marginal and interlinear glosses and explanatory notes.

Further notices on Mazhar may be found in Spr. Cat., p. 488; Bk. Lib. Cat. (Suppl) Vol. I, p. 214 and Avanow, A. S. B. Cat., p. 398. See also D. Nos. 51, 52 and 470, III, I, above.

Date of transcription, A. H. 1274.

Scribe and owner, Haydar Husayn Fārūqī.

Colophon on fol. 80a.

”ہا تمام رسید کتاب دیوان میرزا مظہر علیہ الرحمہ بوقت مغرب
بتاریخ دواز دہم رمضان المبارک ۱۲۷۴ ہجری ایں قدر چیز
نایدت ہمراہ“

Beginning of the Urdu ghazal on fol. 80b.

اوس گل کو بہیدنا ہی مچھی خط صبا کے ہات
اس واسطے بکا ہوں چمن میں ہوا کے ہات *

Beginning of the text on fol. 2b.

آبی نزد بروئی گوان خواب بخت ما
با آنکہ گریہ داد بہ سیلاب رخت ما الخ *

End :

دلی دارم خیر داد خوا ہے
کنوں سر میکنم حرفی و آہ ہے *

No. 621. دیوان وحشت

DĪWĀN-I WAHSHAT.

Substance, paper. Size, $10\frac{3}{4} \times 9\frac{1}{2}$ inches. Pages, 265. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Mir Jamāl al-Dīn Muḥammad Ṭabāṭabā'i. میر جمال الدین محمد طباطبائی

A restored copy of the Ms. described under D. No. 62, Part III, Vol. I, above.

The lyrical poems of Jamāl al-Dīn Muḥammad Ṭabāṭabā'i, poetically known Wahsha', who probably lived in A. H. 1066.

The original copy D. No. 62, Part III, Vol. I, above from which the present transcript has been restored is a very important old Ms. being transcribed in A. H. 1066, by 'Alī al-Husaynī al-Makki b. Sayyid Ibrāhīm al-Astarābādi (fol. 1a) or Al-Jurjānī (fol. 163a), who calls himself (fol. 1a) the brother of the poet. According to the following note on fol. 163a the copy was read from the beginning to the end by the poet himself.

این اوراق از اول تا آخر بنظر قائل جمال الدین محمد طباطبائی رسید

It appears that the original is very rare copy, extant only in our Library. It bears three identical seals which read thus :

”بطوف کعبه درگاه سید علی قطب دیهم زمانه ابن ابراهیم *

The following note appears on the fly-leaf:

دیوان سیدت و نجابت پناهی اخوی ... میر جمال الدین محمد
طباطبائی وحشت تخلص که در عنقراب جوانی بخط خود نوشته ام — — علی
الحسینی المکی *

The identity of the author cannot be established with certainty. He is probably identical with Jalāl al-Dīn Muḥammad Ṭabāṭabā'i who came from Iṣfihān to India in A. H. 1044 and died after A. H. 1062 and to whom the authorship of the Pādshah Nāmā and the Tauqī'āt are ascribed. He has also written prose-prefaces to the Dīwān-i Abū Ṭālib Kalīm Qudsi and Hakīm Shifā'i. But it is not certain whether this Jalāl al-Dīn Muḥammad was poetically called Wahshat. Several poets with this Takhalluṣ are mentioned in various Tazkirahs. It is noticed that sometimes the names Jalāl and Jamāl are confused by the Tazkirah-writers. The same confusion, it appears has occurred in the name of the present author.

Beginning :

اے نور تو در محفل دل شمع روا تھا
پروانہ حمد تو زبا تھا بد (یا) نہا الخ *

End :

اے شاخ خزان دیدہ دل افسردہ ، باش
آید روزی کہ زیب گلزار شوی *

No. 622. لیلی و مجنون

LAYLĀ WA MAJNŪN.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{4}$ inches. Pages, 145. Lines, 15 on a page. Condition, good.
Mode of writing, fair.

Extent, complete.

Author, Maulānā 'Abd Allāh Hātifi مولانا عبد اللہ ہاٹی

A good copy of the epic poem celebrating the loves of Laylā Majnūn. It was composed by 'Abd Allāh Hātifi of Jām, the reputed Jamīs' nephew, who, according to the following verse appearing on fol. 73b composed by Maulānā Habib Allāh, died in A.H. 927/A.D. 1521 :

تاریخ فوت او طلبیدم ز عقل گفت
از شاعر شہان و شہ شاعران طلب *

It is said that Hātifi was unrivalled in his day as a Mathnavi-writer. In the epilogue he describes himself as a rightful successor of Nizāmi and Khusrau. He was a great admirer of Nizāmi and this may be inferred from the verses contained in the Khātimah on foll. 70b and 71a. It is requested that at the request of Shāh Ismā'il, Hātifi commenced writing a Mathnawi celebrating the later's victories. Of this Mathnawi however, he was able to write only a thousand lines which seem to be rare.

Hātifi intended, as he himself states in the epilogue, to write a Khamsah similar to that of Nizāmi and Khusrau. But out of this projected ~~work~~ only four are extant. The first is the present work. The other three are Timūr Nāmah ^{نیمور نامہ} copies of which are noticed in Ethé, Ind. Off. Lib. Cat., Vol. I, Nos. 1410-1416; Rieu II, pp. 653a-654b and Ivanow, A.S.B. Cat., pp. 649-652, Haft Manzar (Rieu II, p. 653b and Ivanow, A. S. B. Cat., p. 653), and Shirin wa Khusrau. He is known to have composed other works also which are not at present extant.

For further notices on Hātifi's life and works, refer Spr. Cat., Vol. I. pp. 412-422; Rieu II, pp. 653-654; Ethé, Ind. Off. Lib. Cat., Vol. I, pp. 776-779; and Ivanow, A.S. B. Cat., Vol. I, pp. 286-288.

A list of other poetic works bearing similar title, namely, Laylā wa Majnūn is given below.

(1) Majnūn wa Layla (comp. A. H. 698) by Amir Khusrau of Delhi (d. A. H. 725) (2) by Badr al-Din Hilālī of Astrābād (d. A. H. 939) (3) by Dhamirī of Iṣfahān (d. A. H. 990). (4) by Hindū (comp. probably before A. H. 1055) a copy

of this work is noticed in the Bodl. Cat., No. 1101. (5) by 'Abd al-Rahmān Jāmi (d. A. H. 898), composed in A. H. 889. (6) by Nizāmī (d. A. H. 599), composed in A. H. 584. (7) by Muhammad Qāsim Qāsim (d. after A. H. 979). (8) by Rūh al-Amin of Isfahān (d. A. H. 1047).

The name of the present work appears in the following verse on fol. 71b.

این قصه رسید چون با تمام
لیالی مجنون نهامش نام *

At the end of the MS. on foll. 72a-73b is found a valuable preface in prose containing biographical notes on Hātifi. This *ملأه هاتفي جامي نامش عبدالله خواهر زاده* begins with and ends with the verse.

از شاعر بهان و به شاعران طلب

The work has been lithographed, Lucknow, A. H. 1279. All pages in the present copy have coloured borders. The fly-leaf bears a seal which is not decipherable.

Date of transcription, A. H. 1247.

Scribe, Muhammad Wajih al-Din Siddiqi.

Beginning :

این نامه که خامه کرد بنیاد
توقیع قبول رویش باد اتم *

End :

کردند نداء این کهن دیر
کا حسنت احسنت تم بالخیر *

No. 623. تصاید یوسفی

QAṢĀ'ID-I YUSUFĪ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 76. Lines, 20 on a page. Condition, good. Mode of writing, fair. Appearance, new.

Extent, incomplete.

Author, Yusufi. یوسفی

A restored copy of the MS. described under D. No. 77, Part III, Vol. I above.

It consists mainly of Qasīdahs. The poet is probably identical with the famous physician Yusuf b. Muhammad of Harāt or otherwise called Mullā or Maulānā Yusufi, the author of *Inshā'-i Yusufi* or *Badā'i al-Inshā'*. Refer also Nos. 225-229 Part III, Vol. I. For his medical works. See *Rien* II. P. 475h.

No. 624. دیوان جمال الدین

DIWÂN -I JAMĀL AL-DIN.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 323. Lines, 20 on a page. Language, persian. Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, poetry.

Author, Jamāl al-Dīn b. 'Abd al-Razzāq Isfahānī

جمال الدين بن عبد الرزاق اصفهانی *

A restored copy of the MS. described under D. No. 13, Part III, Vol. I above.

A collection of Jamāls Qaṣīdahs, Ghazals and Rubā'is. He died according to most Tazkirah-writers in A.H. 588/A.D. 1192.

Brief notices regarding the life of the poet may be found in Spr. Cat. PP. 445 and 446; Ethé, Ind. Off. Lib. Cat., Nos. 724-725 (869) and Rieu II, P. 581a.

No. 625. شرح دیوان علی بن ابی طالب

SHARH-I DĪWĀN-I 'ALĪ BIN ABĪ TĀLIB.

Substance, paper. Size, $8\frac{1}{2} \times 4\frac{1}{2}$ inches. Pages, 600. Lines, 17 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Husayn b. Mu'in al-Dīn al-Maybadi حسین بن معین الدین مایبدی

A good Persian commentary upon the alleged Arabic Diwān of 'Alī b. Abī Tālib, the fourth Caliph of Islam. The work was completed in Ṣafar, A.H. 890/A.D. 1485. (Vide Ethé, Ind. Off. Lib. Cat., Vol. I, P. 1448, No. 2663, and Rieu I, PP. 19 and 20). The most correct date of Husayn's death may be placed in A.H. 910/A.D. 1504. He is known as the author of some philosophical works and a short treatise on astronomy. His Jān-i Gaytūnūma is noticed in Rieu II, P. 812b. No. 7720, III. He used in poetry the 'Takhalluṣ of Mantiqi منطقی. For further notices on the life and works of the commentator, refer Ethé, Ind. Off. Lib. Cat., PP. 1448, 1449 and 1450; Rieu I, PP. 19 and 20, II, P. 812b; and the Bk. Cat., Vol. IX, PP. 182-185.

For the Arabic original, syled Anwār al-'Uqūl min Kalāmi Wassiyy-al-Rasūl, refer No. 43, II, I. above, and the 'Ar. Cat., of the Brit. Mus. P. 276. The genuineness of Hadhrat 'Alis Arabic Diwān may be much doubted. This controversial problem requires much time and space, but it is sufficed to quote the passage appearing on page 19b, Rieu Cat., Vol. I.

"Maibudi found in the religious poems a scribed to 'Alī a convenient text for Sūfi comments. So little was he convinced of their genuineness that he says in his preface that he would be glad to think that the Diwān contained a single line proceeding from its reputed author."

The present copy is slightly incomplete at the end. It opens with the first Bayt of 'Ali's Diwān, without the introductory preface known as Fawātih-i Maybudī, فوائج ميبودی, which is divided into seven sections-called فاجه copies of which are noticed in Ethe, Ind. Off. Lib. Cat., Nos. 2663-2665; and Rieu I, p. 19, No. 7536. Both the Persian commentary and the Arabic text are written in the Nasta'liq character. The fly-leaf which is not decipherable but the following date appears below it

انتم جمادي الثاني ١١٩٣ هجري *

The copy is not dated. Scribe, not mentioned.

Beginning :

الناس من جهة التمثال اكفاء

ابوهم آدم ولام حواء *

مفهوم تعريف اشتراكتست به تعيين وتميز يعني در ذين سامع الخ *

End :

يخص مناقب اهل البيت حاضر

لوكان يضبط عدائهم

مهما تري صاف عقد من مد يحهم

في نظم وزير الحوتضمينا *

ناله درد No. 626.

NĀLAH-I DARD.

Substance, paper. Size, $8\frac{1}{2} \times 6$ inches. Pages, 198. Lines, 11 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Khwājah Mir Dard. خواجه مير درد

The other work herein is Āḥ-i Sard fol. 101a.

A Persian commentary on Mir Dard's selected mystical verses, compiled by the poet himself. He was the son of Khwājah Muhammad Nāsir, poetically called 'Andalib عندليب, the author of the Bāzī-i Hoshafzā and the Nālah-i 'Andalib (Comp. A.H. 1153). Dard wrote, as he states in the preface, a treatise on prayer styled Asrār-i Ṣalāt, when he was only fifteen years old, and another work, entitled Wāridāl-i Dard at the age of twenty-nine, to which he wrote a commentary, called 'Ilm al-Kitāb (foll. 3a and 4b). He has also left a number of other works. He is considered to be one of the greatest mystic poets of the age.

The work has been lithographed in the Kabiri Press (India) A.H.1266/A.D. 1850.

Date of transcription and the name of the scribe not known. But it seems probable that this work along with his Āḥ-i Sard appearing on fol. 101a was transcribed in A.H. 1262.

Beginning :

حمد الهي کجا اردست من بيد ستگاه کما حقہ سرانجام خواهد يا فت تا
زبان خا۔ بآں تر نمايم الص *

End :

والله هو الناصر والمعين وبه نستغفر ونستعين اللهم صل عني سيدنا محمد
صلوة بعد د كل صفات كمالك و بعدد كل انوار جمالك و بعدد انوار جلالك *

No. 627. آه سرد

AH-I SARD.

Substance, paper. Size, $8\frac{1}{2} \times 6$ inches. Pages, 168. Lines, 11 on a page. Condition, good.

Mode of writing, good. Appearance, old.

Extent, complete.

Author, Khwājah Mir Dard, خواہ میر درد

Begins on fol. 101a of the MS. described under D. No. 626 above.

Date of transcription, A.H. 1262. Scribe, not mentioned.

Beginning :

حمدیکہ شایان جناب اقدس الوہیت باشد از بیچکس راصف نمی
آید الص *

End :

اصبحنا واصبح الملك الله رب العالمين اللهم اني اسئلك خير هذا اليوم
فتحه و نصرة و برکتہ و ہدایہ و اعوذ بک من شر ما فيه و شر ما بعده يا ناصر يا ناصر
يا ناصر *

No. 628. دیوان ترخان *

DĪWĀN-I TIRKHĀN.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 226. Lines, 20 on a page. Condition, good.

Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Nūr al-Dīn Muhammad Tir Khān, نور الدین محمد ترخان

A restored copy of a rare MS. described under D. No. 12. Part III, Vol. I above.

Contains Ghazals, Qasidahs, Rubā'iyāt and Chronograms, composed by Tir Khān. These poems were composed by the poet as is stated on fol. 2b in the preface, during the reign of Emperor Akbar, in A.H. 981. The original copy of his Diwān found in this Library and described under D. No. 12, Part III, Vol. I above is the oldest extant. No other copy of this MS. is known to be found in any other Libraries. Extract from the preface is furnished below :

"و بعد دو دمان هذا بنده قديم الخدمت و اخرا العقيدت كمترين
 دولتخواهان ... عالي شان نور الدين محمد الملقب بفان ترخان
 وموقف جلال مير ساند که چون اين بنده کمين ارسن بست سالگی کمر جدو
 اجتهاد بخدمت ملازمت حضرت بادشاه جم جاه مليمان مغفرت پناه جنت
 آشيان افضل الملوك و اسلاطين اکمل اهل الملوك بين العالمين قدوة العالمين
 و المحققين ظل الله ناصر الملة والدين مجازي ابو الفتح نصير الدين محمد
 همايون پادشاه الغازی طالب ثراه و جعل بهنته مژواه بسته بود بعد از خدمات
 لائقه شانه در ملک اهل نشست و هم صحبتان خاص آنحضرت جايي داشت
 و از زمرة اهل مباحثه محسوب و در اکثر درسها از شرکاء معدوده و بعض اوقات
 از جمله شاگردان مخصوص بوده استعداد رياضيات خصوص درس اصطولاب
 از آنحضرت جنت منزلت مي نمود در اين اثناء طبع نقاد و ذهن وقاد به
 تحصيل نفود علوم فسيه شمعيه و حکماء اشتغال ميمود - گاه گاه نظمى بر
 زبان شکسته بيان مى گذشت و به موافقت نام نوي تخلص میکرد *

ابو الفتح جلال الدين محمد اکبر بادشاه الغازی خلد الله تعالى ملکه
 سلطنة و لا زال بره و احسانه الي يوم الدين و اين بنده قديم را بنابر خدمات
 و سابقه و لا حقه نوازش بسيار فرمودند و به خطاب خاني و ترخاني از جمله تخلصها
 است که کسی پيروامون آن نگشته و از اتفاقات حسنه است که ملقب بآن شده بنا
 برين تخلصي را برگزيده و چون بندگان حضرت بواسطه طبع موزون قسايد
 و غزليات و قطعات و رباعيات و نوازيح که در مدح آن حضرت و ولادت شانزاده
 عالی قدر عالی مقدار و ملک اقتدار برخوردار سعادت يار طول الله تعالى اعمارهم
 و خلد آثارهم گفته شده بود خواست که جمع سازد بتاريخ سنه احدى وثمانين
 و تسع مائة زندگاني از حدود متعين تجاوز نهوده بود ترتيب اين
 ابیات که فايق برد و هزار است و در مدحت آن شاه عالم مدار بوجه
 منابر نمود امید دارد که عمر وفا نماید تا بصد يزار رسد *

ديوان فانی * No. 629.

DIWÂN-I FĀNĪ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 127. Lines, 20 on a page. Condition, good.
 Mode of writing, not good. Appearance, new.

Extent, incomplete.

Author, Shaykh Muhsin Fānī, شيخ محسن فانی

A restored copy of the work described under D. No. 35, Part III, Vol. I
 above.

No. 630. * دیوان نریدی

DĪWĀN-I NAWĪDĪ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 19. Lines, 20 on a page. Condition, good.
Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Nawidī, نریدی

A collection of Nawidī's Ghazals. This Nawidī cannot be identified as there are so many poets with the same Takhalluṣ. The present Dīwān is identical with that noticed in Ivanow, A.S.B. Cat., No. 320, pp. 15-19.

Beginning :

در صفت ترک الف {

صد شکر که شد دولت وصل تو میسر

کردید ز خورشید رخت دیده منور الص *

End :

از صبح وجود تو تا شب گاه عدم

چون چشم کشودم نفسی دیدم و بس *

No. 631. * بیاض اشعار متذرقه

BAYĀDH-I ASH'ĀR-I MUTAFARRIQAḤ.

Substance, paper. Size, $6\frac{1}{2} \times 3$ inches. Pages, 72. Lines, 4-20 on a page. Condition, slightly injured. Mode of writing, bad. Appearance, old.

Extent, complete.

Author, not known.

Short selections from a few Persian poets. The arrangement of the contents of the copy is in a hopeless state of confusion. There are no catchwords in the pages. The copy contains the following miscellaneous :

(1) Foll. 1a—13b, a Persian prose treatise on mathematics. Several pages are up-turned. A few select Persian verses are inserted in the pages. The treatise opens with :

دانستن قاعده حساب ضرب قسمت الص *

(2) Foll. 14a—18b, another Persian treatise in prose, here styled dealing with نور محمدی the Light of the Prophet Mohamed. It begins with :

الحمد لله نقل است که چون نور حضرت رسول صلعم آفریده شد الص *

Fol. 19 contains a few Persian verses.

(3) Foll. 20a—21a, a Persian fragment in prose, styled میان چہارده معصوم
a short description of the fourteen Shi'ate Imāms, beginning :

طرفہ چہارده معصوم پاک اول محمد اکبر بن امیرالمومنین الخ *

(4) Foll. 23a—25b, some verses of the Quran and their effect on magic.

(5) Foll. 27b—30b, a few Urdu verses in praise of Hadhrat 'Ali, composed by one مقصود علی بیگ مرحوم beginning :

اقلیم ہمیں وجود کے ملطان دین ہوئے
افراسیاب و خسرو خاقان چین ہوئے *

Fol. 31 has lacunæ.

(6) Foll. 32a—36a, Persian verses, selected from various Diwāns. The initial verse begins with :

م دو عالم چوں یکے دارندہ اشیا بود
ہر یکے در ذات یکتائی بے ہمتا بود الخ *

The copy is written by a number of hands.

Date of transcription and the name of the scribe not known.

Beginning :

دانستن قاعدہ حساب ضرب قسمت باب اول تضعیف یعنی عدد
ہم وزن راتحت و فوق نوشتہ الخ *

End :

چرتن درلحد اندازی مکن باخاک انہازی
دراں جا رحمت سازی ہویں بیچار یا اللہ *
شکستہ دل ہمی نالد بدرگاہ تو نصرالدین
برو رحمت فرماں کن برین گفتار یا اللہ *

No. 632. منتخب اشعار *

MUNTAKHAB ASH'ĀR.

Substance, paper. Size, 8½ × 5½ inches. Pages, 242. Lines, 15 on a page. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, not known.

A short anthology containing specimens of poetry, selected from the Diwāns of Hāfiz, Šāib and Mirzā Jalāl Asīr. The name of the compiler and the date of compilation are not to be found anywhere in the MS. The copy is much damaged and is slightly incomplete both at the beginning and end. The whole copy is supplied by the same hand.

Contents :

(1) Ghazaliyāt-i Hāfiz (d. A.H. 791), foll. 1a—25b. The Ghazaliyāt are arranged in alphabetical order. Fol. 25 contains some of his select. Rubā'iyāt.

(2) Muntakhab-i Azh'ār-i Sāib (d. A.H. 1088), foll. 27b—68b. Ghazals in alphabetical order.

(3) Muntakhab Ash'ār-i Mirzā Jalāl Asir, an intimate friend of Shāh 'Abbās (d. A.H. 1049). Ghazals in alphabetical order, fol. 69b—121b. A few Ghazals of Asir are missing at the end. The copy abruptly opens with :

لب از مطرب که آید *

The date of transcription is not known, but the copy is apparently old. Scribe, not mentioned.

Beginning :

لب از مطرب که دل خوش باد وی را
شنیدم ناله جان سوزی را آید *

End :

دلم آئینه دار سینه ضایعست
اگر رنجیده رنجیده باشی *

No. 633. * امام‌قیمان

MĀMUQIMĀN.

Substance, paper. Size, $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Pages, 30. Lines, 6-10 on a page. Condition, good. Mode of writing, not good. Appearance, old.

Extent, complete.

Author, Wisālī, وصالی

The other works herein are (1) Mahmūd Nāmah fol. 16b, (2) Tūti Nāmah fol. 26b.

The well-known Tarjī-band, called from its two initial words, Māmuqīmā, امام‌قیمان

The copy is written in a bad hand writing. The work has been repeatedly printed.

Date of transcription and the name of the scribe not mentioned.

No. 634. * محمود نامہ

MAHMŪD NĀMAH.

Substance, paper. Size, $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Pages, 19. Lines, 10-12 on a page. Condition, good.

Mode of writing, Nasta'liq. Appearance, old.

Extent, complete.

Author, Mahmūd. محمود

Begins on fol. 166 of the MS. described under D. No. 633 above.

A short collection of Ghazals, arranged in alphabetical order.

Date of transcription and the name of the scribe not known.

Beginning :

ایداغ بادل ازغم خال تو لاله را
شرمنده ساخت آروے چشمت غزاله را *

End :

یافت چوں محمود بدبخت از شوق را
من سگت اویم مرا هر بار بودے کاشکے *

LOGIC.

No. 635. * شرح تهذیب

SHARH-I-TAHZIB.

Size, $9\frac{1}{2} \times 6\frac{3}{4}$ inches. Pages, 150. Lines, 19 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Jamāluddīn Muhammad-b-Mahmūd al-Husaynī al-Shahrastānī.

جمال الدين محمد بن محمود الحسيني الشهرستاني

A Persian commentary on the well-known work in Arabic styled. "Tahzib al-Mantiq" تهذیب المنطق of 'Allāmah Sa'd al-Dīn b-'Umar al-Taftāzānī علامہ سعد الدین ابن عمر التفتازانی (d. A.H. 791 or 792/A.D. 1389, 1390).

Date of transcription and the scribe not mentioned.

Beginning :

سپاس بیخود و نیاس حکیم را مزد که زیار را منطق فصیح و دل را
تصور حق و تصدیق صحیح فراموش نمود الخ *

End :

و هذا بالمقاصد اشبه يعني آنچه مذکور شد راین ظاهر شد
از بیان مذکور *

ASTROLOGY AND ASTRONOMY, ETC.

No. 636. * رساله در معرفت اصطrolاب

RISĀLAH DAR MA'RIFAT-I UṢṬRLĀB.

Size, $9\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 48. Lines, 17 on a page. Condition, slightly injured.

Appearance, old.

Extent, complete.

Author, Nasir al-Dīn Tūsī. نصیر الدین توسی

A Persian treatise on astrolabe, divided into twenty chapters or باب بست Nasir al-Din Tūsī is the author of a number of works including the Akhlaq-i Nāsiri.

Other copies of the present work are noticed in Ethe, Ind. Off. Lib. Cat. No. 2254, 2; Rieu II, p. 453a; and the A.S.B. Cat. (Curzon collection), Vol. I, p. 396; No. 569. A detailed commentary on the same is described in Rieu II, p. 453b, wherein it is styled شرح بست باب در معرفت اصطلاحات.

Date of transcription and the scribe not known.

Beginning:

الحمد لله رب العالمين والصلاة على عباده المقربين خصوصاً علي
محمد وآله اجمعين آمين *

End :

این است تمامی سخنان در معرفت اصطلاحات والله اعلم بالصواب *

No. 637. * رساله در معرفت کرد
RISĀLAH DAR MA'RIFAT-I KURAH.

Size, $9\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 43. Lines, 15 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 25a of the MS. described under D. No. 636 above. A short Persian treatise on astronomy, with special reference to the globe, its construction and explanation together with an account of methods for determining the direction of قبه.

The date of transcription and the scribe not mentioned.

Beginning :

الحمد لله رب العالمين والصلاة على سيدنا
بدانکه این کذا بدست در معرفت کره که هر که برین عمل واقف شود
از اصطلاحات مستغنی گردد آمین *

End :

همه کواکب را امتحان برین کونه باید کرد و همچنین مطالع البروج *

No. 638. * رساله فی الهیئته
RISĀLAH FI AL-HA'Y'AT.

Size, $9\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 103. Lines, 15 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Author, 'Alā al-Din Ali b-Muhammad al-Qoshji,

علاء الدین علی بن محمد القوشجی *

Begins on fol. 46b of the MS. described under D. No. 636 above.

A treatise on astronomy, written for Muhammad II. The author died in A.H. 879/A.D. 1474, 1475. For full details regarding the life and works of the author, refer Rieu II, pp. 455—458; Ethe Ind. Off. Lib. Cat., Vol. I, pp. 1221 and 1223 and also No. 2240.

Date of transcription and the scribe not known.

Beginning :

الحمد لله رب العالمين وحمد الشاكرين والصلوة على خير خلقه الصخ *

End :

و بست و دو برابر زمین است و اصغر ثوابت مرصوده بست و سه برابر زمین است *

No. 639. رساله در علم ریاضی *
RISĀLAH DAR 'ILM-I RIYĀDHI.

Size, $9\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 16. Lines, 15 on a page. Condition, slightly injured. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 46b of the MS. described under D. No. 636 above.

This copy which is defective at the beginning seems to be only a part of a larger work, the identity of which cannot be traced out. The present copy is only the 27th Chapter of that larger work. This Chapter deals with the methods of knowing Qiblah by means of a circle.

Date of transcription and the scribe not known. دائرة

Beginning :

باب بست پنجم در دانستن سمت قبله در اقالیم سبعه بطریق دائره
هندی الصخ *

End :

و این تمام عرض هند است از فرد کم کرده باشد مانند این چندین
موض هند هم نیست چون موافق بود بر صد برین اعتماد افتاد *

No. 640. رساله نجوم *
RISĀLAH-I NUJŪM.

Size, $12 \times 7\frac{1}{2}$ inches. Pages, 5. Lines, 20 on a page. Condition, fair. Appearance, old.

Extent, complete.

Author, knot known.

Begins on fol. 19a of the MS. described under D. No. 96, Part I, Vol. II above
A Persian treatise on astrology.

Date of transcription and the scribe not known.

Beginning :

ال ي ع نعلق صريخ الخ *

End :

نسلجان الذي بيده الملكوت كل شيء واليه ترجعون *

No. 641. * رساله در علم نجوم

RISĀLAH DAR 'ILM-I NUJŪM.

Size, $12 \times 7\frac{1}{2}$ inches. Pages, 7. Lines, 23 on a page. Condition, fair. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 54b of the MS. described under D. No. 96, Part I, Vol. II, above.

A fragment on the propitious hours for the beginning of various undertakings, with numerous astrological tables, showing the various influences of various constellations at every day, hour, etc. The copy is preceded by the well-known "Fāl Nāmāh" attributed to Imām Ja'far Sādiq.

Date of transcription and the name of the author not known.

Beginning :

بر روایت حضرت امام جعفر صادق رضي الله عنه فرموده است الخ *

End :

یا زد هم تاس عطار دوازدهم تاس قمر *

No. 642. * بیان تقسیم ساعات

BAYĀN-I TAQSĪM-I SĀ'ĀT.

Size, $9\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 140. Lines, 15 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

A calendar on the division of time.

The copy is defective both at the beginning and end.

At the end of the copy there is a separate folio containing historical notes regarding the life of Anandram Mukhlis (d. A.H. 1164/A.D. 1757), the author of the Mir'at al-Anwār مرآت الأنوار noticed in Rieu III, p. 997.

Date of transcription and the name of the scribe not known.

Beginning :

بیان تقسیم ساعات به کواکب مدیه بدانکه شبها نروز رابست و چهار

End :

ساعت است الخ *

دوم نکاح حضرت یوسف وزلیخا است سیوم نکاح حضرت موسی و

صفورا است علیه السلام *

No. 643. * تقویم

TAQWĪM.

Size, $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 34. Lines, 26 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Contains astrological tables.

Date of transcription and the name of the scribe not known.

Colophon :

تمت تمام شد تقویم سال اول من تصنیف ملی اشور واد بهواه شنکر

Beginning :

منعم ساکن سجلی بندر *

الحمد لله الذي جعل الشمس ضياء والقمر نورا و قدره و مآزل اعلموا

End :

عدد السنين والحساب الخ *

قمر در برج حمل اول شام مقارنه زهره تمام شب ۲۱ کهژی شب

گذشته *

MEDICINE.

No. 644. * طب الاکبر جلد اول

ṬIBB AL-AKBAR (Vol. I).

Size, $11\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 432. Lines, 19 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Akbar, known as Muhammad Arzāni

محمد اکبر عرب محمد ارزانی *

Similar to the works described under D. Nos. 368, 369, Part III, Vol. I above.

The present copy contains twelve Babs only. There a few marginal notes supplied by two different hands. The MS. contains two seals which are not decipherable. The work has been printed.

Date of transcription, A.H. 1247.

Scribe, Shaykh Ādam, son of Shaykh ' Abd- al-Qādir.

Beginning :

صحيح ترین کلامیکه مشام ناطقده دانش ائین را الخ *

End :

ازاله رم از عضو باؤف مع رعایت قوۃ معده باید کرد *

No. 645. * میزان الطب *

MIZÂN AL-TIBB.

Size, $8\frac{1}{2} \times 6\frac{1}{4}$ inches. Pages, 302. Lines, 43 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Akbar, محمد اکبر ارزانی

Similar to the works described under D. Nos. 389, 390, Part III, Vol. I above. The work has been printed.

For other works of the author, refer D. Nos. 368, 369, 387, Part III, Vol. I above and D. No. 646 below.

At the end of the MS. there are four pages dealing with urinal diseases.

Date of transcription A.H. 1257 or 1207.

Scribe, Ghulām Muhammad.

Beginning :

الحمد لله رب العالمین الخ *

End :

و گفته اند جگر همان سنگ بریان کرده خورا نیدن نفع دارد *

No. 646. * مفرح القلوب *

MUFARRIH AL-QULŪB.

Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 640. Lines, 17 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Akbar, محمد اکبر ارزانی

Similar to the work described under D. No. 387, Part III, Vol. I, above. A commentary on the well-known Arabic book entitled Qānūnchah. قانونچه (Vide D. Nos. 166, 167, Part II, Vol. I above). The present copy contains only the first volume of the مفرح القلوب. The work has been printed at Lucknow, A.D. 1883 (fourth edition).

Date of transcription, 1258.

Scribe, not known.

Beginning :

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين الخ *

End :

چون بحث فہم در غایت غموض بود جهد تمام در بسط کلام نمودہ
ایم تاطالبان را اطع بر اسرار این کما حقہ مستحصل باشد انشاء اللہ تعالی *

No. 647. * مناظر الابدال

MANĀZIR AL-ABDĀL.

Size, $7\frac{1}{2} \times 6\frac{1}{4}$ inches. Pages, 76. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Maulvi Hakim Muhammad Yahya Nudrat.

مولوی حکیم محمد یحیی ندرت *

A short treatise dealing with the properties and peculiarities of various medical herbs, flowers, roots, etc., arranged in alphabetical order. The work has been printed.

Date of transcription, A.H. 1268.

Scribe, Abu Bakr Jilāni.

Beginning :

شکرو سپاس مر حکیمے رامزد کہ از داروی صبر در ماں درد ایوب فرمود و حمد
و ثنائے مر شانی را زبید کہ از زلال وصال یوسف سوز درون یعقوب محو نمود
الخ *

End :

الحمد لله اولاً و آخراً وصلي الله علي رسوله ظاهراً وباطناً وآله واصحابه
الطاهرين وسلم كذا *

No. 648. * رسالہ نسخہ جات

RISĀLAḤ-I NUSKHAḤJĀT.

Size, $7\frac{1}{2} \times 6\frac{1}{4}$ inches. Pages, 125. Lines, 13. Condition, good. Appearance, old.

Extent, complete.

Author, Abū Bakr Jilāni, ابوبکر جیلانی

Begins on fol. 47b of the MS. described under D. No. 647, above.

Contains in all 203 prescriptions نسخہ جات, prescribed for various diseases, especially venereal and sexual. It deals also with the methods of preparing compound medicaments. It contains some prescriptions in Urdu also.

Date of transcription, not known.

Scribe, Abū Bakr Jilāni.

Beginning :

حمد بيهود آن خدائے عز و جل را سزاوار است و نعمت بيهود و درود
لا بعد من خانم زبیرت ر سزاوار است *

End :

نسخه سوئے ریخته بیايد آب نیمون و آمله آس کرده بر سر ماند سوئے
و فته بر آید *

No. 649. رسالہ محمد اکبر *

RISĀLAH-I MUHAMMAD AKBAR.

Size, $10\frac{3}{4} \times 7\frac{1}{2}$ inches. Pages, 48. Lines, 17 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, Muhammad Akbar b. Hājī Mīr Muhammad Muqīm

محمد اکبر بن حاجی میر محمد مقیم *

Fragment of a medical work, dealing with diseases of the various parts of the human body with a special reference to the preparation of drugs and medicaments.

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله الذي هدانا لهذا الذي كنا في الضلال المستقيم والصلوة على محمد بن الذي
وصف الصخ *

End :

چون تمام شیرۀ ادرك در خورد بر آورده بقدر يك برنج همراه پان
بد پند دو چند گرسنگي مي آرد *

No. 650. خلاصه الحكمة در کلیات مجموع الجوامع *

KHULĀṢAT AL-HIKMAH.

Size, $11\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 618. Lines, 23 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Husayn b. Muhammad Hādī al-'Alawīyyī

محمد حسین بن محمد هادی العلوی *

An abridgement of the author's own medical encyclopaedia entitled مجموع الجوامع. The author is the nephew of Hakim Mu'tamad al-Mulūk 'Alawī Khān b. Hakim Muhammad Hādī al-'Alawī, the author of the well-known work جامع الجوامع. In the preface, the author enumerates the works compiled by him (the author) between A.H. 1185 and 1195. He began compiling the present work on request of his spiritual guide Mīr Muhammad 'Alīyy al-Husaynī in A.H. 1195. The work is lithographed in A.H. 1262 (A.D. 1846).

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله الذي خلق الانسان في احسن تقويم الخ *

End :

ولهذا درينجا ذكر نمود باين ختم نمود خاتمه را *

No. 651. رساله مزاج زن و مرد

RISĀLAH-I MIZĀJ-I-ZAN WA MARD.

Size, $8\frac{1}{2} \times 6\frac{3}{4}$ inches. Pages, 71. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Jāmi, جامی

A short treatise in Persian verse on the science of sexual intercourse. The name of the author is not known. His Takhallus seems to be Jāmi. as is clear from the following lines :—

On fol. 3a,

پس از گفتن حمد پروردگار
بخوان جامی مدحت شهر یار *

On fol. 7a,

وافت نه مرد است آن خفته را
ز جامی بدندار این گفته *

The author lived during the reign of Sultān Abd Allā Qutubshāh of Golkonda (A.H. 1035—1083). He has composed verses in praise of the Sultān. The present work was composed in A.H. 1036, a year after the accession of the Sultān to the throne.

Date of transcription, A.H. 1256.

Scribe, Muhammad Uthmān or Rayhān.

Beginning :

کنم ابتدا من بنام خدا

که پیدا ست از قدرتش دوسرا *

بنازم بر آن حکمت پاک را

که داده شرف این سیه خاک را الخ *

End :

چو خواهی درین کار آئی براه

نخستین زداد از همت بخواه *

No. 652. رسالہ نسخہ جات
RISĀLAH-I NUSKHAJĀT.

Size, $8\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 44. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 35b of the MS. described under D. No. 651 above.

A short treatise in verse on various methods of preparing compound medicines useful for various diseases especially for sexual and venereal complaints.

Date of transcription and the scribe not known.

Beginning :

End : در بیان مباشرت کردن با زنان گوید الخ *
و صاحب مرض را دوسه انگشت بخوراند بفضل شفا خواهد شد *

No. 653. طب و عیوب
ṬIBB-I MUJARRABĀT.

Size, $9\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 24. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Deals with various kinds of compound drugs, their peculiarities and properties. The drugs are arranged in alphabetical order. The title page contains two seals which read thus :

(۱) محمد نعم الله خان (۲) غلام محمد صفي الله خان بهادر
۱۲۱۷

Date of transcription and the name of the scribe not known.

Beginning :

End : باب الالف اتري پهل نمکي برائے ہاضمہ الخ *
برائے اشتہا بودینمہ پاؤ آثار و الایحی شش تواء و مصري تولہ سفوف
کہ تا بہت روز کہ وقفہ بخورد غذائے لطیف بخورد *

No. 654. رسالہ در تشریح بدن
RISĀLAH DAR TASHRĪH-I BADAN.

Size, $9\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 64. Lines, 25 on a page. Condition, slightly injured. Appearance, old.

Extent, incomplete.

Author, not known.

Deals with various parts of human body. Various diets and cures for diseases are also explained. The work seems to be a Persian translation of a Sanskrit work.

The title page of the MS. bears two seals which read thus :

محمد اسد الله خدم محمد صفي الله خان بهادر *
..... ۱۲۱۶ انور الدوله ارسطو جنگ *

Beginning :

Date of transcription, not known.

Scribe, 'Abī al-Rahīm Ṣahhāf.

فهرست مقام دوم یعنی تشریح بدن که آنرا اشنادبر *
نامندو درین مقام شش باب است الخ *

End :

انچه تعلق بدن دارد از وقت ولادت تا وقت موت همه به احوال و
تقصیر گفته شده است *

No. 655. رساله در طریق ساختن و پرداختن

RISĀLAH DAR TAṢTĪQ-I SĀKHTAN WA PARĀKHTAN.

Size, 9½ × 5½ inches. Pages, 34. Lines, 20-26 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 336 of the Ms. described under D. No. 654 above.

A short treatise on the process of preparing various drugs and the methods of applying them to various diseases and ailments, with a special reference to the methods of حقن or clyster. It seems that the present work is a continuation of the Persian translation of the Sanskrit work referred to under D. No. 654 above.

The copy contains a number of handwriting mistakes.

Date of transcription and the scribe not known.

Beginning :

مقام پنجم از کتاب واکجه بهت در بیان طریق ساختن و پختن پودا حتن
قداوی است الخ *

End :

جانب اتر یعنی شمال است

جانب دکن است یعنی جنوب *

No. 656. زبدة الحكم

ZABDATAL-HIKAM.

Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 54. Lines, 15 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Shamsal-Din b Nūral-Din Ṭabīb, شمس الدين بن نور الدين طبيب

Similar to the work described under D. No. 362, Part III, Vol. I, above.

Deals with the general principles of hygiene, with a reference to the various properties of diet (عذا), beverages (اشربة), herbs (بقرل), pills (حبوب), fruits (ميوه ها) etc. This copy is better than the one referred to above.

Date of transcription and the name of the scribe not known.

Beginning :

سپاس بيقدياس حضرت پرور دكاري را اجل جلال ك در خانه
قنوتش بجهت حفظ صحت ابدان شرابي و غذائي مقدر موده الص *

End :

و اگم در اثنائي اين سهوي مشايده نمايند آنرا بنوك خامه الطاف اصلاح
درمايند اليه الهادي الرشاد *

No. 657. تحقيق البهران

TAHQIḠ AL-BUHRĀN.

Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 9. Lines, 15 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, Hakim Ahmad Allāh Khān Dihlawī, حكيم احمد الله خان دهلوی *

Begins on fol. 28a of the Ms. described under D. No. 656 above.

A fragment of the work described under D. No. 656 above.

Refer also similar works described under D. Nos. 351, 352 Part III, Vol. I above. The work was compiled in A. H. 1205.

Date of transcription and the name of the scribe not known.

Beginning :

فصل چهارم در بيان احوال و احوال الوسط الص *

End :

پسا باشد كه طبيعت ساده را بر مبدل بدران بعد عشرين بود *

No. 658. دلائل النبض

DALĀ'IL AL-NABDH.

Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Page 1, 15. Lines, 15 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Yusuf b Muhammad Yūsufيوسف بن محمد يوسف

Begins on fol. 33a of the Ms. described under D. No. 656 above.

Similar to the work described under D. No. 388 (a), Part III, Vol. I above.

Yūsufi was the Munshi of the Emperor Humayūn (A. H. 937-963/A. D. 1530-1556). He is the author of the بدائع الانشا and جامع الفوائد and a number of other medical works. The following chronogram is found at the end of the Ms. :—

تاریخ سال تا که شود روشنی بآید
قاروره و چهار صد و سی علاج بر*

قاروره 512+430=A. H. 942.

The Ms. has been printed. (Vide A. J. Arb' Ind. Off. Lib. Cat., Vol. II, Part VI, p. 94).

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله النافع الحكيم العليم الخ *

End :

بد رقم خامام دلائل الذبص *

No. 659. دلائل البول

DALA'IL AL-BAUL.

Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 12. Lines, 17 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, Yūsuf b Muhammad Yūsufيوسف بن محمد يوسف

Begins on fol. 41a of the Ms. described under D. No. 656 above.

Similar to the work described under D. No. 388 (b), Part III, Vol. I, above.

This work has been printed in A. H. 1869.

Date of transcription and the name of the scribe not known.

Beginning :

بعد حمد و سپاس حکیم مطلق جل ذکره الخ *

End :

وازاں جملہ امت استفراغ مادہ محققہ در بدن جنہ در بھران

اداری و فرق *

No. 660. رساله قوت باه

RISĀLAH-I QUWWAT-I BĀH.

Size, $7\frac{1}{4} \times 5\frac{1}{2}$ inches. Pages, 80. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, not known.

Contains prescriptions useful increasing the procreative power.

Date of transcription and the scribe not known.

Beginning :

حب قوت باه الخ *

End :

چنانکه صاحب تذکره تصریح باین معنی نمود *

No. 661. رساله نسخه جات

RISĀLAH-I NUSKHAHJĀT.

Size, $7\frac{1}{4} \times 5\frac{1}{2}$ inches. Pages, 9. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 41a of the Ms. described under D. No. 660 above. A description of simple and compound medicaments with their properties.

Date of transcription and the name of the scribe not known.

Beginning :

سرف که چون زان استعمال نمایند از عرق اعضای ایشان بوئی خوش

آید الخ *

End :

بعده یکصد یا زده بار سورۀ اخلاص بخواند *

No. 662. معربات اکبری

MUJARRABĀT-I AKBARĪ.

Size, $7\frac{1}{4} \times 5\frac{1}{2}$ inches. Pages, 41. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Akbar Arzānī. محمد اکبرارزانی

Begins on fol. 41a of the Ms. described under D. No. 660 above. A fragment of the well-known medical work entitled معربات اکبری. The work has been printed in Bombay A. H. 1276, and in Lucknow A. H. 1280. For Arzani's works, refer Mss. Nos. 368, 369, 387, 393, Part III, Vol. I, above and 646, 650 and 652, Part III, Vol. II, above.

Date of transcription and the name of the scribe not known.

Beginning :

دیگر جلقی را معجب است و قوت بسیار می آید الخ *

End :

نسخه بریده بادام کتیزه نشاسته *
۵ عدد ندرے ندرے

No. 683. * نسخہ جات معجب *

NUSKHAHJĀT-I-MUJARRAB.

Size, 11 × 7 inches. Pages, 164. Lines, 10 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, not known.

Contains a number of tested prescriptions collected from the medical works of various physicians, arranged in alphabetical order.

The following is the list of some of the physicians to whom the prescriptions are attributed.

Mir Muhammad Hādī, on fol. 2b, Hakīm Fadhl'Ali, on fol. 3a, Nawāb 'Alaw. Khān Sāhib, on fol. 7b, Imād al-Dīn Mahmūd (d. A. H. 1000), on fol. 10a. Nawab Mutamad al-Mulūk, on fol. 34b, Mir Muhammad Hādī, father of Muhammad Hāshim, on fol. 35b, Hakīm Kamāl al-Dīn Husayn Shirāzī, Mir Muhammad Hāshim, author of the Jamia-l-Jawāmi on fol. 44b, Hakimi Ghulām Murtadhā Dakḥani, on fol. 79a, and Hakīm Ahmad Allāh Khān Marhūm, on fol. 79a, etc.

Many of the physicians mentioned in the work belong to the Carnatic and the compiler himself seems to be a native of the Carnatic. He speaks of the Amir al-Umara Bahadur on fol. 73a :—

“واین ماء اللہم برائے سرکار امیر الامرا بہادر تالیف شد“

Hakīm Ahmad Allah Khān, the court physician of the Nawāb of the Carnatic, who was still alive in A. H. 1216 (vide Waqī'āt-i-Azfarī p. 331) is mentioned on foll. 79a and 79b. He came to the Carnatic at the invitation of the Nawāb only after A. H. 1162. The exact date of the compilation of the present work cannot be ascertained.

Date of transcription, A. H. 1232.

Scribe, not known.

Beginning :

حرف الالف اطر يفل جهت اليخونيان مراقي و صعود ابخره بدماغ
نافع است پوست هليلج زرد پوست هليلج كابلې هليلج ميهه الصخ *

End :

صفت دار چيني باديان مصطكي رومي انيسون زر بذاذ حمله برابر
نبات سنيد همچند هم شربت دو درم ناسه درم *

No. 664. * رياض الطب

RIYĀDH AL-ṬIBB.

Size, $10\frac{1}{2} \times 4$ inches. Pages, 150. Lines, 15-16 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, Muhammad Radhā al-Ṭabīb, محمد رضا الطيب

A description of the various diseases of the body and its special parts from the head downward. The copy is only the second part of the *Riyadh al-Ṭibb*. A special مظهر or chapter is devoted to the diseases of the children. The work was compiled in A.H. 1096/A. D. 1685 by Muhammad Ridhā al-Ṭabīb. He is not identical with the copyist named Muhammad Ridhā al-Ṭabīb al-Shirāzī (A. H. 1104).

A similar copy of the work is described in *Ethe, Ind. Off. Lib., Cat., Vol. I, pp. 1274-75* wherein it is styled *Riyādh-i 'Ālāngiri*. The second part or رياض ثانیه is divided into twelve مظهر, but the present copy contains five مظهر only and a portion of the sixth مظهر which ends on fol. 75b.

A few pages at the end of the Ms. are left blank.

Date of transcription, A.H. 1192.

Scribe, not known.

Beginning :

الهم لا ينصر غيوك في كل الارادة ولا معين لذاني جميع العاجات فوق
وفق يا محبيب الدعوات واختم يا خالق الحروف والكمالات حتي اكتسب
الرياض الثانية التي قد عهدة (9) في الرياض الاولى *

End :

وعود خام و سعد و گلزار و پوست اثار . نمک مرکدام پکچزو کوفته
مسواک کند *

No. 665. * تحفۃ المومنین *

TUHFAT AL-MU'MININ.

Size, $13\frac{1}{8} \times 9\frac{1}{8}$ inches. Pages, 448. Lines, 17-21 on a page. Condition, good. Appearance old.

Extent, incomplete.

Author, Muhammad Mu'min Husayn b-Mir Muhammad Zaman.

محمد مومن حسین ابن میر محمد زمان *

Same work as that described under D. Nos. 401-404. Part III, Vol. I, above.

This copy contains only the first three ^{فصل} of Part I which is actually divided into five ^{فصل}.

The work has been lithographed.

Date of transcription and the name of the scribe not known.

Beginning :

سبحانک اللهم یا قدوس الخ *
 پیر کو کی اسم تر کی جزرست کہ بفارسی زردک نا مند واللہ اعلم بکیفیه
 بماہیہ الاشیا تمت الكتاب *

End :

No. 666. * تحفۃ المومنین *

TUHFAT AL-MU'MININ.

Size, pages, 794. Lines, 17 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Author, Mir Muhammad Mu'min Husayni. میر محمد مومن حسین

Same work as that described under D. No. 665 above. This is a complete copy of the Tuhfata-Mu'minin.

Colophon, on fol. 397b :—

حسب الفرمود خانصاحب قبلہ فیاض زمان عباس قلیخان مد ظلہ الرحمن
 تحفۃ المومنین در مفردات خواص الاشیاء از تالیفات حکیم میر محمد حسین
 مومن در مدت سماء من مقام ہالاپور بحامہ شکستہ بستہ اقل خلق اللہ
 منیرزا اسد اللہ تسوید پذیرفت *

Date of transcription, A. H. 1172.

Scribe, Mirzā Asad Allāh.

Beginning :

سبحانک اللهم یا قدوس یا طیب الذفوس الخ *

End :

دیگر عود ریزہ کردہ قرع تراشتہ ویک شود زنبیق بالا کردہ محکم
 نماید و آہستہ آتش دہد معود کند و قرع را انہویہ اندودہ درتیل کنجہ ...
 دارد عودیک *

No. 667. * مجموعه شمسى

MAJMU'AH-I SHAMSI.

Size, 9×5½ inches Pages, 76. Lines, 19 on a page. Condition, injured. Appearance, old.

Extent, incomplete.

Author not known.

A treatise dealing with the common diseases of women. This work is not identical with the work on astronomy styled مجموعه شمسى and noticed under D. No. 2953, Eth. Ind. Off. Lib. Cat. Vol. I.

Date of transcription and the name of the scribe not known.

Beginning :

حمد بيهود و شكر بيهود مرخداي را عزوجل كه آدمي را از همه
مخصوصات بهتر آفرید اقد خلقنا الانسان في احسن تقويم الخ *

End :

هر چهار نوع دمع سرخ باده آنست كه اول بد يوجه پامگي و جزان
مرخي كم كند و شكم پيراند و استنراغ كند و اسهال آرد و شكم پيراند چون
خواهد كه بعد زان معالجت كند *

No. 668. * خلاصه الحكماء

KHULĀṢAT AL-HUKMĀ.

Size, 9×5½ inches. Pages, 65. Lines, 19 on a page. Condition, injured. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 39 b of the Ms. described under D. No. 668 above.

A very interesting treatise on the diseases of horses and their proper treatment. The name of the author is not mentioned. The copy was transcribed in Aurangabad, but the date of transcription and the name of the scribe are not known.

Beginning :

چند باب در معالجات اسبان جمع كرده كه مشتمل است بر پنج باب
بتوفيق الله تعالى و اين كتاب را خلاصه الحكماء نام نهاده دستور اطبا كرده الخ *

End :

چنانكه آن روغن چكيدده در آن كانه باندازد نگاهدارد انروغن موازنه
يكت ماشه باهرگ تبذول بخورد كرسنگي غالب شود و در وقت چكايدين
روغن اين اسم را بخواند با طنطور طيرا طوا را *

شفاء المجدور * No. 669.

SHIFĀ' AL-MAJDŪR.

Size, $9 \times 5\frac{1}{2}$ inches pages, 52. Lines, 8 on a page. Condition, injured. Appearance, old.

Extent, complete.

Author, Hakim Ahmad Allāh Khān احمد الله خان

Deals with particular diseases of human body. This copy was transcribed by the author himself.

For details regarding his life and other works, refer راجعات اطری and D. Nos. 351, 352, part III, Vol. I and 657, Part III, Vol. II, above.

Date of transcription, A. H. 1207.

Scribe, Hakim Ahmad Allāh Khān.

Beginning :

حمد لا يزال و ثناء باکمال حکیم راسد که تاثیر هر دوای و تدبیر هر دای
بدست او بود الص *

End :

دیگر حرف جدید استخوان کهنه بدیخ فی نشاسته تخم خربوزه برنج
مغسول حب البان قسط جمله مساری عمره سازند دیگر بکار برند *

رساله در طب * No. 670.

RISĀLAH DAR ṬIBB.

Size, $12 \times 7\frac{1}{2}$ inches. Pages, 14. Lines, 10 on a page. Condition, fair. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 102a of the Ms. described under D. No. 96, Part I, Vol. I, above.

Contains prescriptions and deals with the various methods of preparing single and compound medicaments useful for various diseases of the human body.

The copy is defective both at the beginning and end.

Date of transcription and the name of the scribe not known.

Beginning :

چون نرم غلیظه گردد زعفران ناکیکر ترنفل عرقره الص *

End :

رگتکی موقوف نموده بر سفید یک مشت اضافه نمایند *

No. 671. * تعبیر نامه

TA'BIR NĀMAH.

Size, 12 × 7½ inches. Pages, 14. Lines, 2 on a page. Condition, fair. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 24a of the Ms. described under D. No. 96, Part I, Vol. I, above.

A short treatise in verse on the interpretation of dreams by an anonymous author. The copy is incomplete at the beginning. At the end of the Ms. on fol. 29a, appears a short fragment in Persian prose, styled Ta'bir Nāmah, the authorship of which is ascribed to Imām Ja'far Sādiq. It opens with,

حضرت امام الحق سلطان دین چندین فرموده اند الخ *

Fol. 29b contains a few Urdu verse on divination by geomancy (رمل).

Date of transcription and the name of the scribe not known.

Beginning :

شراب از دیدۀ در خواب الوان
بیابی ایمن ازوے راحت جان *
..... از جمله علت بار یاند
فراغ خاطر و نعمت رساند *

End :

اگر تجدید بر افر و ختن زمیندان
که عادل تو شوی قاصی سلطان *

No. 672. * رساله در رمل

RISĀLAH DAR RAMAL.

Size, 12 × 7½ inches. Pages, 5. Lines, 10 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 21b of the Ms. described under D. No. 96, Part I, Vol. I, above.

A short tract on fortune-telling by means of numerical figures. The copy is imperfect both at the beginning and end.

Date of transcription and the name of the scribe not known.

Beginning :

باب اول اگر پرسد غایب باز آید اگر دو ماند نیاید حصه باشد
 اگر سه ماند در روراه باشد اگر هر دو مرد وزن اول چسان بمیرد الخ *

End :

اگر دو ماند بر آید اگر سه ماند عرض چند حصول بر آید اگر چهار
 ماند هرگز عرض بر نیاید اگر پرسد [۴۱] *

No. 673. * تفصیل تعبیرات خواب ***TAFSIL-I TA'BIRAT-I KHWAB.**

Size, 12×7½ inches. Pages, 6. Lines, 20 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 37a of the Ms. described under D. No. 96, Part I., Vol. I, above.

A tract in verse on the interpretation of dreams. The title of the work appears on fol. 37a. A copy similar to this is noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, No. 2279, where it is styled Ta'bir Nāmah. تعبير نامه

There is difference between the two copies, for example, in the present copy the first line begins with :

چنین گفت در تعبیر خوش راز
 کرت باید شنوتا گویمت باز *

Ethe's copy begins with :

معبر گفت در تعبیر خوش راز
 کرت باید شنوتا گویمت باز *

Date of transcription and the name of the scribe not known.

Beginning :

چنین گفت در تعبیر الخ *

End :

نماند دولت و اقبال قایم
 برو آید زغم اندوه دایم *

No. 674. * برهان قاطع ***BURHĀN-I QĀṬṬ.**

Size, 14½×9½ inches. Pages, 1092. Lines, 21 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Husayan b. Khalaf al-Tabrayzi.

محمد حسین بن خلف التبریزی *

The well-known Persian dictionary, compiled by Muhammad Husayn with the Takhalluṣ 'Burhān' at the request of Sultān 'Abd Allāh Qutub Shāh of Golkunda who reigned A.H. 1035-1038/ A.D. 1626-1672. The first page of the copy is profusely decorated.

The Burhān-i qatī' has been repeatedly printed.

Date of transcription, A. H. 1130.

Beginning :

اے رہنمائی پر زبان در افواہ الصخ *

End :

گفته اند کہ جنت ماوراء النہر با الصواب *

No. 675. * حل اللغات

HALL AL-LUGHĀT.

Size, $11\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 34. Lines, 15-19 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 113 of the Ms. described under D. No. 208, Part II, Vol., II above.

A short glossary, arranged in alphabetical order, probably composed by Taj b. Muhammad. The copy is defective both at the beginning and the end. Reckless handwriting. A few pages have been left out blank.

Date of transcription and the name of the scribe not known.

Beginning :

انواع بیرون آوردن آب از چشمها و جز آن افرا حقیر بودن الصخ *

End :

یاسمین کلی است از دو خوشبو یمین سمت راست و طرف راست و سوگند
یانح میوه رسید *

No. 676. * صرف میر

ŞARF-İ MIR.

Size, $9\frac{3}{4} \times 6\frac{1}{4}$ inches. Pages, 83. Lines, 11 on a page. Condition, good. Appearance, old.

The other works herein are (1) Nuskah-i Munsha'ibah fol. 44r (2) Zubdat al-Şarf fol. 48b.

Extent, complete.

Author, Mir Sayyid Sharif Jurjāni, میر سید شریف جرجانی

The well-known standard work on Arabic inflexion intended for beginners.

Date of transcription, 1223.

Scribe, not known.

Beginning :

الحمد لله رب العالمين بدان اسعدك الله انخ *

End :

چوں سار زید و سایرتہ و خرج زید واستخرجہ واللہ الموفق للخیر تمت *

No. 677. * نسخة منشعبہ

NUSKHAH-I MUNSHA'TBAH.

Size, $9\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 7. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 44a of the Ms. described under D. No. 676 above.

Many pages in the copy have been left out blank.

Date of transcription and the name of the scribe not known.

No. 678. * زبدة الصرف

ZUBDAT AL-ŞARF.

Size, $9\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 26. Lines, 7 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 48b of the Ms. described under D. No. 676 above.

No. 679. * صرف میر

ŞARF-I MİR.

Size, $7\frac{1}{2} \times 4\frac{1}{2}$ inches. Pages, 70. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Mir Sayyid Sharif Jurjāni, * میر سید شریف جرجانی *

Similar to the work described under D. No. 676 above. The title page of the copy contains a seal which reads thus * ۱۱۸۰ عہد الممد خان بہادر دہلی جنک

Date of transcription and the name of the scribe not known.

No. 680. * میزان

MIZÂN.

Size, $12\frac{1}{2} \times 7$ inches. Pages, 20. Lines, 10-12 on a page. Condition, fair. Appearance, old.

Extent, complete.

Author, not known.

The other works herein are (1) Nuskhaḥ-i Munsha'ibah, fol. 11a (2) Šarf-i Mir, fol. 22 b (3) Zubtatal-Šarf, fol. 42a (4) Sharh-al-'Awāmil, fol. 27b (5) Al-'Awāmil, fol. 68b.

Similar to the works described under D. Nos. 460, 461, Part III, Vol. I above.

Date of transcription, A. H. 1237.

Scribe, not known.

No. 681. * نسخہ منشعہ

NUSKHAḤ-I MUNSHA'IBAH.

Size, $11 \times 6\frac{1}{2}$ inches. Pages, 20. Lines, 10-12 on a page. Condition, fair. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 11a of the Ms. described under D. No. 680 above.

Date of transcription and the name of the author not known.

No. 682. * صرف میر

SĀRF-I MIR.

Size, $11\frac{1}{2} \times 7$ inches. Pages, 35. Lines, 21 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Mir Sayyid Sharif Jurjāni, میر سید شریف جرجانی

Begins on fol. 226 of the Ms. described under D. No. 680 above.

At the end of the copy are found the well-known versified Persian Pines in grammar.

Date of transcription and the name of the scribe not known.

No. 683. * زبدۃ الصرف

ZUBDAT AL-ŠARF

Size, $11\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 14. Lines, 21 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Zahr b-Mahmūd b-Mas'ūd al-'Alawī ظہیر بن محمود بن مسعود العلوی

Begins on fol. 42a of the Ms. described under D. No. 680 above

Date of transcription, A. H. 1238.

Scribe, Sayyid Najib Allāh. سید نجیب اللہ

No. 684. * فصول اکبری

FUṢŪL-I AKBARĪ.

Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 240. Lines, 6 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, 'Alī Akbar, علی اکبر

The well-known standard work on etymology.

There are copious interlinear and marginal notes throughout.

Date of transcription, A. H. 1268.

Scribe, Ghulām Husayn Khān.

No. 685. * نحو میر

NAHW-I MĪR.

Size, $11\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 20. Lines, 15 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Mīr Sayyid Sharif Jurjānī, میر سید شریف جرجانی

Begins on fol. 27a of the Ms. described under D. No. 208, Part II, Vol. 1, above.

The well-known primer of Arabic syntax. Muḥammad Darwaysh is the owner of the copy.

Date of transcription and the name of the author not known.

No. 686. * منتخب النحو

MUNTAKHAB AL-NAHW.

Size, $8\frac{1}{2} \times 6$ inches. Pages, 82. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Amīr Haydar Husayn Bilgramī, امیر حیدر حسین بلگرامی

Begins on fol. 57b of the Ms. described under D. No. 701 below.

A treatise dealing with the Arabic syntax as applied to the Persian language. The work was compiled (fol. 2a) in A. H. 1214. Two other copies of the present work are described in Rieu II, p. 857b, No. 1 and in Ethe, Ind. Off. Lib. Cat Vol. I, p. 1607. The other works written by the author are the *Svānīh-i Akbar* توضیح الاصل, *Muntakhab-al-Ṣarf* منتخب الصرف and *Tahqīq-al-Istīlāh* اتحافات.

Date of transcription, A. H. 1252.

Scribe, Mahmūd 'Alī Sa'īd b. Hāfiz Muhayyī-Dīn Husayn.

Beginning :

حمد فاعل اشیاء حق جل علاه که کدام نمر بیان جویم که شائسته
جذاب او آید شکر آرای او را بکدام کلمه فصیح و کلام بلیغ گویم الخ *

End :

چنانچه کدام کس آمد چنانچه کاش خامه مرا بخیر گرداند *

No. 687. * کتاب جدولی

KITĀB-I JADWĀLĪ.

Size, $7\frac{1}{2} \times 4\frac{1}{2}$ inches. Pages, 116. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, not known.

A treatise on the conjugation of Arabic verbs and the various methods of trilateral (ثلاثی) and quadrilateral (رباعی) forms. This work is styled in the Etho. Ind. Off. Lib. Cat., Vol. I, p. 1310, Dastur-i Mubtada دستور مبتدا. A similar copy is noticed in Rien II, p. 5254, No. 11 without any title. The correct title of the work seems to be as styled under D. No. 687 above.

Date of transcription, A. H. 1214.

Scribe, not known.

Beginning :

الحمد لله رب العالمين بدان اسعدك الله في الدارين الخ *

End :

اقشعر ارمعل ابرعر اشمعل *

A DESCRIPTIVE CATALOGUE
OF THE
ISLAMIC MANUSCRIPTS
IN THE
GOVERNMENT ORIENTAL MANUSCRIPTS
LIBRARY, MADRAS

BY
T. CHANDRASEKHARAN, M.A., L.T.
Curator, Government Oriental Manuscripts Library, Madras

(Prepared under the orders of the Government of Madras)

VOLUME II

D. Nos. from 37 to 102 (Hindustani)
D. Nos. from 198 to 218 (Arabic)
D. Nos. from 537 to 687 (Persian)

PRINTED BY THE SUPERINTENDENT
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INTRODUCTION

The Second Volume of the Descriptive Catalogue of Hindustani, Arabic and Persian manuscripts is prepared on the same plan as that of the first volume. The numbering of the manuscripts and pagination of this volume are in continuation of Volume I. In Volume I of this series, the Hindustani and Arabic manuscripts were given continuous serial numbers, while Persian manuscripts were given a separate serial number. Nos. 37 and 38 described in Part I of that volume are in Arabic language and therefore they should be brought over to Part II. Thus the number of Hindustani manuscripts described in Volume I, Part I, is 36 and the number of Arabic manuscripts is 161 beginning from 37 to 197. As a result of this, there will be no manuscript in Arabic bearing Nos. 1—36. In the present Volume II serial number is given separately for each language in continuation of the numbers in Volume I.

This volume contains descriptive notices on theology, sufism, philosophy, medicine, etc., in the respective languages. Part I contains the descriptive notices of Hindustani manuscripts (Nos. 37—102), Part II contains Arabic manuscripts (Nos. 198—218) and Part III, Persian manuscripts (Nos. 537—687). Attention is drawn below to some of the more important and interesting manuscripts described herein.

D. No. 62 "Isharat-al-Ghafilin" (Urdu).—An ethico-mystical work in the form of a Mathnavi, principally based on the verses of the Holy Quran, traditions and a number of Persian verses, with their mystical significance in Dakhani verse by Mohamed Ashiq Hoshi. He flourished, it appears, during the reign of Walajah, the Nawab of Arcot, who ruled over the Carnatic from A.H. 1162 to A.H. 1210 (A.D. 1749—1795).

*D. No. 578 "Tazkirāt-al-Ansab" (Persian).—*A rare and valuable Persian work written by Mustafa Ali Walajahi b. Khyr-al-dinkhan. It was written in A.H. 1192 during the reign of Nawab Walajah Amir-al-Hind Umdat-al-mulk Anwar-al-dinkhan who ruled over the Carnatic from A.H. 1162 to A.H. 1210 (A.D. 1749-1795). This manuscript contains a very useful interesting genealogical description of the author's paternal and maternal ancestors and contemporaries among whom are scholars, poets, commanders, Nawabs, great men of piety, well-known Shykhs, authors and great men of eminence. His information is based on the authentic oral accounts furnished by one of his relations and what he himself had personally seen and experienced.

*R. No. 628 "Diwan e-Tarkhan" (Persian).—*A restored copy of a rare manuscript described under D. No. 12, Part III, Volume I.

No other copy of this manuscript is known to be found in any other libraries. This rare manuscript contains Qasidas, Rubaiyat (Quatrains) and Chronograms composed by Tarkhan during the reign of Emperor Akbar, A.H. 981.

T. CHANDRASEKHARAN,

Curator.

GOVERNMENT ORIENTAL MANUSCRIPTS LIBRARY,

MADRAS,

28th June 1950.

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